

THE
BAPTIST MAGAZINE.

JULY, 1831.

MEMOIR OF THE LATE REV.
RICHARD HORSEY, OF WEL-
LINGTON.

IN presenting a brief memoir of our departed brother, our aim is simply to furnish to a wide circle of friends, a permanent record of his worth; and to supply to our readers in general, a few particulars in the life of one who, though unknown in many districts of our land, was esteemed and venerated in no ordinary degree, by our churches in the West of England. This excellent man was born at Lopen, in Somersetshire, in the year 1756. He was descended from pious parents, and his father, more especially, appears to have been distinguished by solidity of judgment and high attainments in the divine life. Parental solicitude was not exercised on his behalf in vain, for, in his early years, he reaped the benefit of those salutary restraints, and religious instructions, and fervent prayers, which his father's house continually supplied. He was thus, not only preserved from the snares of youth, and escaped those follies and vices into which that incautious period of life is too frequently betrayed, but the seeds of piety quickly began to vegetate in his mind, and furnished a pleasing promise of that rich and matured excellence which he afterwards attained. Referring to his early days, he remarks,

“ Having had the privilege of a religious education, I never ran great lengths in out-
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ward acts of sin against God, but can remember when I was very young, I had often convictions, I saw I was in a wrong way, and knew there was a necessity of a change of heart; but alas, these convictions did not always continue. I often made promises and vows to be better, and amend, but always broke them as soon as I made them.”

It happened, when he was about fifteen years of age, that some young ministers of Lady Huntingdon's connexion, came to itinerate through that part of the country in which he resided. Their energetic labouring excited considerable attention, and produced, under the divine blessing, extended and permanent good; awakening the professors of religion from their spiritual slumbers, and converting many a careless and profligate sinner from the error of his ways. With these devoted servants of God, the subject of this memoir delighted to associate; and their society, conversation, and preaching, confirmed and strengthened every serious impression, and mainly contributed to the formation and development of his religious character. He frequently accompanied them in their visits to the surrounding villages, and participated both in their dangers and delights, for, in that period of comparative darkness, the satisfaction of doing good could only be purchased at considerable personal risk. In after life, he would frequently revert to the treatment he experienced in connexion with his friend, Mr. Herdsman, of South Petherton, when, on one

occasion, they were assailed with rotten eggs, and were compelled to flee for the security of their lives: describing his feelings at this period, he observes—

“My convictions increased, and I hope I was in some measure led to see my miserable condition by nature—that I was a lost, ruined, undone creature, and deserved God’s wrath and vengeance to all eternity. I felt myself a sinner, and I hope I have been led gradually to see there is help laid upon one that is mighty, that there is a remedy provided in and through the Lord Jesus Christ, and I would desire to place my whole dependance on him for salvation.”

But although he became thus early decided for God, he was not visibly connected with a Christian Church until some time after this period. Being on a visit to his esteemed relative the Rev. Joseph Horsey, of Portsea, that excellent man urged on his attention the duty and privilege of a public profession of religion, and his father happening to write to him on the same subject, he at length resolved on that important step. In August 1779, he was baptized and joined the church at Yeovil, then under the pastoral care of Mr. Gillard. He has recorded his state of mind on that interesting occasion in the following brief memorandum:—

“To-day I made an open profession of Christ by following him in the liquid grave: it was a very affecting season indeed. I hope I had then some view that all my sins were forgiven never to be remembered against me any more; that they were all buried and washed away by the precious blood of Christ.”

And on communing at the Lord’s table for the first time, he writes thus:—

“What reason have I to thank and admire the grace that hath favoured me so much; it caused tears to flow from my eyes in abundance, to think that such an one as I was should be permitted to sit down with God’s dear children. And now what obligations am I under to the Lord; I have entered into solemn engagements; Lord, I would desire to give myself up unto thee—do thou take me

and bind me to thyself with the cords of thy everlasting love, suffer me not to bring a scandal upon religion, to fall back into the world and deny thee. O do thou keep me near thyself and enable me thankfully to follow thee in every duty, and may I find thee with me in all my undertakings, that I may not take up the lamp of profession without the oil of saving grace, but may I prove an ornament to thy Gospel and be eternally saved by thy mercy, Amen.”

He continued an active and honourable member of the church at Yeovil till the year 1783, when he removed to Wellington, on the occasion of his marriage with the daughter of the Rev. Robert Day, of that town, whose name is still fragrant in the church, and whose memory is fondly cherished by the few who still survive, and had the happiness of knowing him,—a man of superior talents and attainments, and, above all, distinguished by the unction and fervour of his preaching, and by the mildness and benevolence of his disposition—a fellow-labourer with the admirable Risdon Darracot, and in no point inferior to him either in mental endowments, or in ministerial usefulness. Thus being connected, by marriage, with so eminent and excellent a man as Mr. Day, he might be truly said to be unto him, as *a son in the Gospel*, for no less by the similarity of their sentiments and feelings, than by family tie, were they cordially united. How highly he venerated his character, and how fondly he cherished the remembrance of his virtues, those well know who have often heard him mention the name of his beloved father Day: the marriage union which was thus formed, became to him a source of unmingled satisfaction, and rendered his home a scene of domestic peace and enjoyment rarely surpassed. About four years after this period, he was chosen a deacon of the church

at Wellington, and continued to discharge the duties of that office with diligence and great fidelity. Holding such a situation in the church, he not only united in the social meetings for prayer, but frequently took a part in the weekly conferences which were at that time held. It was not, however, till he had reached the meridian of life, that he entered on the work of the ministry, and the manner in which he was first led to engage in that work, while it strikingly displays the hand of Providence, marks, at the same time, the deep responsibility which he regarded as attaching to the sacred office, and the trembling reluctance with which he engaged in its solemn duties.

"For many years past," he says in his diary, "I have from time to time been solicited by my friends, both at home and abroad, to speak publicly in the name of the Lord, but a sense of the greatness of the work, and of my own unworthiness and unfitness has kept me back from any attempt of that kind, always fearing that the Lord had not called me to it. But on August 24th, 1806, being called by providence to be at Teignmouth on the Lord's day, and the minister who was expected to preach, not having arrived, I was very much entreated to undertake the service. This I at first refused, but being pressed beyond measure, and as the doors would otherwise have been closed, I at last complied, but entered the pulpit with a trembling heart, and with knees smiting one against another, yet if I am not deceived, the Lord was with me, and enabled me to speak with freedom."

His services, on this occasion, appear to have been highly acceptable, and it was no sooner known that he had been thus publicly engaged, than he received many applications from the neighbouring ministers for his assistance. He declined, however, acceding to these requests, until he had obtained the sanction of the church with which he was united. Accordingly, he received a regular

and unanimous call to the work of the ministry, and was solemnly and affectionately commended to the blessing and guidance of God, by the pastor of the church, the Rev. Mr. Cherry. From this time his engagements became numerous, and he was frequently occupied, not only in dispensing the Word of Truth, but in giving counsel and advice in cases of perplexity and difficulty. He thus continued for some years, generally engaged on the Sabbath in preaching in the surrounding district wherever his assistance was needed, at the same time that he attended to the pursuits of business during the week. Perhaps we might specify this as the happiest period of his life. His children were rising around him, and exhibiting early indications of true piety. His active mind was fully occupied, and all the leisure he could afford from his secular pursuits was consecrated to the cause of Christ. During this period of his history the fire at Serampore occurred, which consumed considerable part of the missionary premises. He felt a deep concern in that disastrous event, it called forth all the energies of his ardent and devout mind, and by his personal efforts, in public and in private, a considerable sum was raised in order to repair the loss. Not long after this, he manifested a lively interest in the welfare and prosperity of the church at Upottery: a church venerable for its antiquity, since it was one of the earliest in our denomination planted in this country. The building was fallen into complete decay, so that it became absolutely necessary that a new place of worship should be erected. But as the people were themselves utterly unable to defray the ex-

pense, he generously undertook their cause, and visited the metropolis to collect for them; and by this act of disinterested benevolence, conferred a lasting benefit upon the church. On the marriage of his only son, he retired in a great measure from business, and devoted his attention more exclusively to ministerial labours. In the year 1814, some part of his family being settled at Taunton, they, with several other individuals whose sentiments were in accordance with their own, felt an anxious desire that a Baptist Church should be formed in that flourishing and populous town. A favourable opening being thus presented, a large and commodious room was engaged, and for some time Mr. Horsey regularly went over from Wellington to preach there on the Sabbath day. The room was crowded with attentive worshippers, and such was the success which attended his efforts that it soon became desirable that a chapel should be erected.

A church was regularly formed, and he was invited to undertake the pastoral office, an invitation to which he the more readily acceded, encouraged by the pleasing prospects which were then presented. In order that he might more efficiently discharge the duties of such an office, he removed his residence to Taunton. The chapel was opened, and his ordination took place. Just, however, at this important juncture, Mr. Baring, with his associate, seceded from the Established Church, and reared his standard at Taunton. The singularity of the secession, the rank and wealth of the seceders, the extravagance of the doctrines they promulgated, all conspired to excite public attention, and the tide of popular

favour flowed strongly in this new direction. Hence the Baptist chapel was thinned of many of its former friends, and became slenderly attended. This naturally produced a variety of conflicting feelings, which are expressed in the following extract from his diary:—

“What wondrous and mysterious events I have to record during the past two years. I have been called to the important office of pastor, by the newly formed church at Taunton, where we have built a house for God, which was opened on the 20th of September, 1815, on which day, the solemn service of my ordination took place. A day which I desire never to forget, a memorable day! At this time a variety of circumstances seemed to combine to hold forth pleasing prospects; the little church was doubled in number nearly in one year, and we had a pleasing congregation, but since that, the Lord has seen fit to try our faith and patience.

“Another place of worship being opened in the town, the congregation is very much lessened, and this has tended very much to discourage me, but yet I desire to view the hand of God therein, and would lie submissive at his feet, and say, Lord, what wilt thou have me to do? But amidst all my discouragements much mercy is and has been mingled; yet how unable do I feel myself for the great work to which I am now called, sometimes I am ready to think I must give it all up, but hitherto the Lord hath helped me, other refuge have I none.”

He continued to officiate as pastor of the church for seven years, and was indefatigable in his efforts to promote the welfare and prosperity of the society under his charge. During that period he collected nearly all the money expended in the erection of the building, besides contributing liberally towards it himself; and his name will ever be venerated as the father and founder of the Baptist Church at Taunton. Through his honoured instrumentality, many were savingly converted unto God, and the number of the society was gradually augmented. In his diary, written during this period, are to be found several passages in which

he laments the want of more abundant usefulness, in the great cause to which his heart and all his powers were devoted. At length, after much anxious deliberation and earnest prayer for the divine guidance and direction, he resigned the pastoral office, and returned to close the evening of his days at Wellington. He had long been in the habit of recording his reflections on the return of his birth day, and about this period we find the following remarks:—

“Through the wonderful hand of God upon me, I have lately entered on the 66th year of my short life; a day which I hardly expected to see, as my infirmities have increased upon me, so that I cannot but look on myself as having one foot in the grave. Surely the nearness of eternity is a thought full of solemnity; it is just at hand—the judge standeth at the door: but if this judge be my friend, all will be well. I trust I can say I have no other hope, and that I can cast my guilty and polluted soul on his complete atonement and perfect righteousness, and hope to be found in him at that great day. When I reflect upon the past, all is wonder: it is now 51 years since I first began to think seriously about the salvation of my immortal soul, and 43 years since I made a public profession by being baptized at Yeovil. Oh, how swiftly have these years fled away! how many of my friends and acquaintance are now numbered with the dead! Lord, why am I thus spared? I feel the mercy of being kept so long from making shipwreck of faith, and bringing a scandal on the ways of God! Not unto me, O Lord, not unto me, but to thy name be all the praise. But O what have I done for God? Alas! what cause have I for deep humiliation.”

After his return to Wellington, he continued to render assistance to the surrounding churches whenever they needed help, and, when not otherwise engaged, he regularly preached in one of the neighbouring villages. Amid increasing bodily infirmities his mind remained active and vigorous, and he continued to feel and to manifest a lively interest in whatever contributed to the extension of the Redeemer's kingdom. The Bible, Missionary, and

Tract Societies occupied a considerable share of his time and attention. Indeed, every object which tended to promote the eternal welfare of mankind, claimed and secured his cordial co-operation. And, as his days drew to a close, it became increasingly manifest that his soul was ripening for glory. A few extracts from his journal may serve to shew the happy frame of his mind during this period.

“Since my removal to Wellington, I have found much reason for thankfulness to God for the affection and kindness of my old friends, and the pleasure they have expressed on my return. I have reason to record the goodness of the Lord in the liberty and enjoyment I have found in again treading my old footsteps, after an absence of seven years. I think I feel increasingly the rapid speed of time, and also daily feel myself just on the brink of the grave. With such a view as this, I often try to realize the awful solemnities of the eternal world, and my entrance thereon, and when I examine the foundation on which my soul rests, I feel I have no other hope than that which arises from the bleeding cross of my Redeemer. I hardly know which is most astonishing, the long-suffering goodness and grace of the Lord towards me, or my ungrateful returns and unfruitfulness towards him! Alas! what sad deficiencies do I feel in my love and knowledge of God, and at times what backwardness to secret prayer. These things are often matter of grief to my soul, and yet I hope I can say, that sometimes, when I trust I have been enabled to examine closely into my heart and state, I have found Christ very precious to my soul; that he has been and is my transport and my trust, and that I can say with Paul, I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.”

The following are his reflections on reaching his 70th year:—

“I am now brought to the appointed period of human life, threescore years and ten. How few reach that age, and those who arrive at it seldom go beyond it, except to realize trouble and sorrow. O my soul why am I thus spared? for what purpose is my poor life thus lengthened out? Is it not the desire and prayer of my soul, that it may be for purposes of usefulness and advantage? I have to admire and bless the Lord that I have been enabled through his grace and

kindness to engage in preaching the glorious Gospel, and if I am not deceived I have found the work of the Lord to be wages to my soul, and I hope I have had evidences of usefulness to others. May the truth and reality of this appear hereafter. With respect to the future what shall I say! I hope I daily try to realize the eventful moment which must now be very near. It is the desire of my soul now more than ever to examine myself and the foundation of my hope. I want to realize more constantly nearness to God and communion with him; I desire to die daily. O may the future moments of my lengthened life be spent more than ever for him whose I trust I am and whom I desire to serve till my latest breath."

In the year 1829, he was seized with a dangerous illness, from which there appeared no human probability of recovery. But, through the goodness of God, his life was wonderfully preserved, although he never regained his former tone of health and vigour, and it was manifest that his constitution sustained a shock, the enfeebling effects of which continued to his dying day.

The following is the last memorandum inserted in his diary, and written only a few months before his decease:—

"I want more than ever to realize, that for me to live is Christ and to die gain. Notwithstanding I have felt increasing infirmities and weakness, yet I have been enabled to attempt to speak in the name of God, and I have found a liberty and enjoyment therein. O may the future prove the success thereof, and that I have not laboured in vain. Of late, particularly, I want to live in constant view of that solemn test I must soon pass. I want an increase of faith in a precious Christ, and all the glories which shine forth in him. I trust it is my increasing concern, that whether present or absent I may be accepted of him. To him I want to go every day with increasing ardour and confidence, that, although I feel myself a wretched, guilty, and utterly unworthy creature before him, yet that precious word of promise, "him that cometh unto me I will in nowise cast out," delights and relieves my soul. Notwithstanding all my increasing sense of the evil of sin, and of the corruption of my vile nature, yet it is the increasing determination of my soul, that I will come to him in truth and reality, in the moving desires of my

heart towards him, and that I am indeed willing to be saved by him. Then, methinks, I am sure he will not cast out the soul that ventures on such an Almighty Saviour. Amen."

His last illness was comparatively of short duration. About a month before he died, he attempted to preach in a village where he had long been accustomed to proclaim the glad tidings of the Gospel; but on this occasion, his strength completely failed, and after having named his text, he was utterly unable to proceed. He sat down in the pulpit, and, having rested a short time, he made a second effort, but in vain. The spirit indeed was willing, the desire of his heart was unquenched, but the power was gone; yet surely the sight of the venerable servant of God on that affecting occasion, was in itself an impressive sermon, and will not soon be forgotten by those who were present. The congregation sat in solemn silence till the usual time of closing the service, when he was lifted from the pulpit into his chaise, amid the tears and blessings of the people. After this period his decline became rapid; it was simply the breaking up of nature without the presence of any actual disease. The last fortnight of his life was full of painful interest to his family. His thoughts were frequently confused and wandering, through the feebleness and complete exhaustion of his frame, but the heavenly bias of his mind was clearly indicated by the expressions which he uttered in his collected moments. It thus became delightfully apparent, that his heart was stayed upon God, and that the cause of the Redeemer was still dear to him. He breathed an ardent desire for a greater sense of his favour, and expressed an entire renunciation of every other ground of dependance save

Jesus Christ and him crucified. The language of the Psalmist was frequently on his lips: "The Lord is my rock and my fortress and my deliverer: my God, my strength in whom I will trust, my buckler and the horn of my salvation, and my high tower," and the fervour with which he uttered these expressions can scarcely be conceived but by those who heard him. The day before his death as two of his children were watching in silence by his side, he suddenly exclaimed with peculiar energy—

"Then shall I see, and hear, and know,

"All I desired or wished below;

"And ev'ry power—"

Here he paused for an instant, and then repeated the expression very emphatically—"yes,

"*Every power* find sweet employ

"In that eternal world of joy."

On another occasion he was heard to say, "dying is but going home;" and when one of his children inquired of him how he felt, he replied in a faint and feeble tone, "ready to go, ready to go;" and these were the last intelligible words he uttered. He continued sinking till the Sabbath had commenced, and then, about one o'clock in the morning of that sacred day, his emancipated spirit winged its upward flight to the mansions of eternal rest, there to spend a never-ending Sabbath, in the service of his God and in the worship of the Lamb.

In attempting a brief delineation of the character of the deceased, it may be remarked, that he was distinguished for his attachment to the fundamental doctrines of the Gospel, while he beautifully exemplified their practical influence by the uniform consistency which marked the whole of his lengthened life. He was a lover of good men, eminently so-

cial in his disposition, never did he seem happier than when surrounded by those who loved and feared God, and when the conversation turned on the glory of Christ, and the advancement of his kingdom. He set a high value on his time, which he endeavoured assiduously to employ in pursuits connected with the improvement of his mind, and in efforts to promote the temporal comfort and spiritual welfare of others. As a friend, he was sincere and faithful; giving that proof of his friendship which is ever the most genuine, although, perhaps, the most difficult; conveying mild and gentle reproof, where he considered it was necessary, and would be received with advantage.

In all his transactions he was strictly conscientious. His word he considered as a strong and binding obligation. The effect of Christian principle was conspicuously displayed in his conduct as a man of business. The management of his temporal affairs was characterized by the strictest regularity and the most scrupulous integrity: and through the blessing of divine providence he was favoured with a considerable measure of prosperity. One of the most pleasing results of this prosperity was, the opportunity it afforded him of exercising the greatest hospitality to his fellow-Christians, who were ever welcomed with perfect cordiality beneath his friendly roof: may the same Christian benevolence continue to be manifested by the latest descendant of this excellent man.

As a preacher his sermons were rich in evangelical sentiments, carefully and judiciously arranged, and delivered with peculiar unction and fervour. As he only commenced preaching late in life, and consequently enjoyed not the

advantages of a previous training for the ministerial work, and remembering that during the larger portion of his days, he was engaged in the active pursuits of business rather than in study, it is truly surprising that he acquired such an aptitude and skill in the composition of his discourses.

He read with great interest and advantage the writings of the Puritans and early Nonconformists, and his mind was well stored with theological truth. Although decidedly Calvinistic in his sentiments, and in the style of his preaching, he never failed to exhibit the unconditional freeness of the Gospel, and to exhort sinners to embrace its blessings with a penitent and believing heart. He may be regarded as a striking instance of the good which may be effected when the mind is devoted to the best of causes, and continually sustained and stimulated by the love of Christ, and an ardent desire for the salvation of immortal souls. The truth which he delighted to proclaim to others, was the comfort and stay of his own heart. He fully realized its support in life, and its soothing consolations in a dying hour. He has come to his grave in a full age, like as a shock of corn cometh in in his season.

His remains were interred in the Baptist burial-ground at Wellington, and his death was improved in the morning of the following Sabbath by the Rev. Joseph Baynes, from Ps. xviii. 2; and in the evening, at the Independent Chapel, by his esteemed friend, Rev. John Cuff, from Job v. 26; and on the succeeding Sabbath at the Baptist Chapel, Taunton, by the Rev. W. H. Coombs, from Rev. xiv. 13.

To the Editor of the Baptist Magazine.

DEAR SIR,

In 1828, I forwarded, for insertion in the Magazine, five letters, written by my father to a friend, relative to the religious views of the late Mr. Robinson, of Cambridge. I remember, that at the time, I thought the commencement of the first of those letters rather *abrupt*. Still, as the manuscript from which I copied them, though not in my father's hand-writing, appeared to be complete, I supposed I was in possession of the whole. But I have lately been favoured with the loan of another manuscript, also in the hand-writing of a copyist, containing, with some unimportant variations in the phraseology, three of the above-mentioned five letters, a short introduction to the first of that series, and one additional letter, evidently the first of the whole. This letter I now forward for insertion in an early number, not only because it is valuable in itself, but also with the view of enabling the editor of a new edition of my father's works, if he feel inclined, to introduce the whole in as complete a form as possible. This letter, *On the Importance of Truth and a Right Belief of it*, is Letter I. and those inserted in your Magazine for March, April, May, June, and August, 1828, as Letters I. II. III. IV. and V. are, *properly*, Letters II. III. IV. V. and VI. The following should be the commencement of Letter II. *On the Criminality of Mental Error*.

"My dear Friend,

"If what has been already said be just, there will be no difficulty in maintaining our ground here. For, certainly, the belief of that which ought to be bought and held fast at any rate, cannot be a

matter of indifference. An error which has no less than eternal damnation threatened against it, must be criminal, and that in a high degree.

"One main article in Mr. Robinson's creed," &c.

[See Baptist Magazine, March, 1828, and subsequent numbers.]

I remain, dear Sir,

Your's sincerely,

J. G. FULLER.

Bristol, May, 1831.

LETTER I.

On the Importance of Truth and a Right Belief of it.

My dear Friend,

When we consider the shortness of time, and the variety of weighty concerns which call for our attention during that transitory period, you will agree with me, that whatever has not some degree of importance attending it has no claim upon our regard. Every object certainly deserves regard in proportion to its importance. If, then, truth and a right belief of it are things of no importance, or at most of very little, they can assuredly lay claim but to a small share of our attention. But if, on the other hand, truth—*divine* truth I mean—should prove to be a matter of great, yea, of the highest importance, then inattention to it would be a conduct chargeable with the greatest culpability. Were you and I of that fashionable opinion—'that it matters not what we believe, if our lives be but good'—all attempts to investigate religious sentiments, it should seem, would be to no purpose: for why need I put myself to the trouble of writing, and you of reading what I write, if, after all, it is very immaterial what we think or believe in these matters?

Though I know you have no such ideas of things, yet, seeing

that *the Importance of Truth* is itself a truth on the belief of which our attention and attachment to all other truths depends, you will allow me to begin by establishing that.*

I have sometimes wondered why it should be thought more criminal to disobey what God commands, than to disbelieve what he declares. Certainly, if any master of a family came into his own house, and told a plain tale from his own knowledge, and if any of

* If I am not mistaken, this is Mr. R.'s grand defect. He has all along professed himself, I suppose, a Calvinist; but never seems to have been in earnest in preaching or writing on these principles—never seems to have acted as though he thought they were of importance. How differently has he acted concerning the principles of Nonconformity, and some other favorite subjects! How coldly has he treated those in comparison with these! Besides acknowledging Arians and Socinians as "mistaken brethren," and choosing rather to be "a frozen formalist," than "set on fire of hell," as he terms it, he openly avows his belief of the innocence of mental error; which, I think, is full as much as to avow the non-importance of truth.

Here, by the by, I think it must require a very large stretch of charity, to acquit him of manifest known sophistry. After having called those who deny Christ's divinity, "mistaken brethren," he supposes an objector would say, 'But all this argues great coldness to your Lord!' and in reply, his words are—"I would rather be frozen into a formalist, than inflamed with the fire of hell: in the first case I should be a harmless statue; in the last, a destroyer like the devil." (See his *Plea for the Divinity of Christ*, near the conclusion). Surely, he must know this to be evasive and sophistical. Could he be ignorant of a *medium* between cool indifference and a criminal heart? If he be, woe be to him! Need he be told, that the Word of God requires us to contend *earnestly*, though not angrily for the faith? His answer is a vindication of one extreme by exclaiming against another. As though a man should say, when reproved for sloth, 'Better be a sluggard than a robber; for in that case I should do a world of mischief!' True; but is there no *medium*? And is not that *medium* the position which every man ought to occupy?

the family were to affect to doubt it, he would take it as ill as if they refused to do what he commanded. Yea, for ought I know, more so; for to call in question his integrity, would probably be more heinous in his view, than merely to disregard his authority.

There are two passages of Holy Writ that have especially struck my mind on this subject. One is, that solemn piece of advice given by the wise man—"Buy the truth, and sell it not." He does not name the price, because its value was beyond all price. As when we advise a friend to purchase some very valuable and necessary articles, we say—"Buy it—give what you will for it—let nothing part you." So here—"Buy it at any rate! It cannot be too dear! give up ease, wealth, or reputation, rather than miss it! part with your most darling prejudices, preconceived notions, beloved lusts, or any thing else that may stand in the way! And having got it, make much of it—*sell it not!* no, not for any price! make shipwreck of any thing rather than of faith and a good conscience! part with life itself rather than with divine truth!" But why so tenacious of truth, if, after all, it is of little or no importance?

I remember, not many years since, hearing a minister preach at a certain ordination, from Heb. x. 23. "Let us hold fast the profession of our faith without wavering." In enforcing his subject, he made use of what might be supposed to be *the calls of the martyrs from heaven*. He represented one as crying to us, "Hold it fast! I died in a dungeon rather than forego it." "Hold it fast! (says another) I bled for it." "Hold it fast! (says a third) I burnt for it." These sentiments and motives, I own, met with my warmest approbation. But if, after all, it matters

not what we believe, why all this ado?

The other passage that has especially struck my mind, is that memorable commission of our Lord, "Go ye into all the world, and preach the Gospel to every creature: he that believeth and is baptized shall be saved, but he that believeth not shall be damned." He that believeth—what? The Gospel, no doubt, which they were commissioned to preach. As if he had said, "Go preach the Gospel: he that shall receive your message, and evidence it by a submission to my authority, shall be saved: but he that shall reject it, let him see to it—he shall be damned!" This is very awful, and ought to excite us, instead of playing with truth and error, seriously to examine whether we be in the faith!

What *is* believing the Gospel, but heartily admitting what it implies and what it declares? What, but admitting that God is an infinitely amiable being, and that his law is "holy and just and good?" for otherwise, the sacrifice of Christ for the breach of it would have been injustice and cruelty. What, but admitting that sin is an infinite evil, and that we are infinitely to blame for breaking God's law without any provocation? for if otherwise, an infinite atonement would not have been required: God would have accepted some other sacrifice, rather than have given up his own Son. What, but admitting that we are utterly depraved and lost, lying entirely at God's discretion? If he save us alive, we live; or, if we have our portion with devils, with whom we have sided against him, he and his throne are guiltless. This is implied in the Gospel of a crucified Saviour; for if we had not been utterly lost, we had not needed a Saviour—at

least, such a great one. In fine: what is it but admitting that the plan of redemption is a plan full of infinite glory, the device of infinite wisdom, the expression of infinite love, the work of infinite power, and the display of infinite glory, justice, and faithfulness?—a plan originating in the heart of God, effected by means the most astonishing, and productive of ends the most glorious!—no less glorious, than the eternal honour of its author, the triumph of truth and righteousness, the confusion of Satan, the destruction of sin, and the holiness and happiness of a number of lost sinners which no man can number!—a plan this, therefore, “worthy of all acceptance!” worthy of being approved and acquiesced in with all the heart! These, I think, are some of the principal truths which the Gospel exhibits; and whosoever really believes them shall be saved.

On the other hand, what is it to *disbelieve* the Gospel, but to remain under a persuasion that God is *not* such an infinitely amiable being as to be worthy of being loved with all the heart and soul and mind and strength?—that therefore his law is too strict, and, if it must extend to the heart, too broad, requiring more than ought to be required, especially of fallen creatures?—that, consequently, a breach of it is *not* so very criminal as to deserve damnation?—that if God were to damn us, it would be a very hard and cruel thing?—that we are *not* so depraved and lost, but that if God were but to deal fairly with us we should do very well without a Saviour, or at least without such a Saviour, and such a salvation as is altogether of grace?—that there is *no* such excellence in the Saviour that we should desire him—*no* such glory in his way of salvation that we should choose it—so

choose it, however, as to be willing to have our pride mortified, and our lusts sacrificed to it?—in fine: that there is no need for such an ado about the concerns of our souls—no need to become new creatures, to be at war with all sin, and to make religion our daily business? This I take to be nearly what the Scriptures mean by *unbelief*. However, be my ideas of the Gospel right or wrong, that affects not the present question; for, be the gospel what it may, the belief of it has attached to it the promise of salvation, and the disbelief of it the threatening of damnation.

You have observed, I dare say, that it is very common to represent truth, and the belief of it, as of small account, and morality as all in all; nay more, that the preaching of the former is the way to subvert the latter. And yet, how easy were it to prove that this is no other than destroying the means in order to effect the end! Whatever may be pretended, I believe it will be found that all sin springs from error, or the belief of some falsehood; and all holy actions from the belief of the truth. The former appears in that the will of man is so constituted as never to choose any thing but an apparent good. It is impossible we should choose what appears to us at the same time and in the same respects unlovely. Therefore, whenever we choose evil, we must believe evil to be lovely; that is, we must believe a falsehood. This the scripture represents as calling “evil good, and good evil.” And thus, all vice springs from error, or false views of things.

On the other hand, whatever there may be of what is called morality, there is no real obedience to God, or true holiness in the world, but what arises from a conviction of the truth. Does holi-

ness, for instance, consist in love to God? what love can there be to God, but in proportion as we discern the infinite excellency of his nature? Does it consist in abhorring sin? How can we do this any further than we understand and believe its odious nature? Does it consist in repentance for sin? certainly there can be nothing of this, but as we understand the obligations we are under, and the unreasonableness and vileness of acting contrary to them. Or does it consist in prizing salvation? this will be in proportion as we believe our lost estate. From whence spring those heavenly virtues of fear, contentment, diligence in divine ordinances, acquiescence in the will of God, humility, &c. but from a conviction of the truth? God proclaims, before the universe, "**I AM THE LORD!**" This truth realized, or heartily believed, begets a holy fear towards this fearful name. God, in his word, declares the vanity of all things under the sun, and the weight of future bliss. A belief of these truths damps inordinate anxiety, and raises our desires after a glorious immortality. God declares that a day in his courts is better than a thousand elsewhere. A belief of this will make us earnest and constant in our attendance—will make us leave our farms and merchandize, and all, to come and worship in his house. God has promised, "I will never leave thee, nor forsake thee:"—that "they who trust in the Lord and do good, shall dwell in the land, and verily they shall be fed." A belief of this calms and composes the mind under the darkest providences. Thus it was with the prophet Habakkuk. (Hab. iii. 17, 18.) God has told us concerning ourselves, that we are "a generation of vipers,"—a race of abominable and filthy beings. A belief of this humbles

us in the dust before him. In fine, he has told us, that to us belongs nothing but "shame and confusion of face." A belief of this would prevent peevishness under adverse providences. Under the belief of such a declaration, we should not wonder, if God made us as miserable as we had made ourselves sinful. What, in this world, ever filled a soul with greater humility than a realizing view of a holy God filled Isaiah? (Isa. vi.) Then, as in a glass, he beheld his own deformity. It was this that made him exclaim, with the deepest self-abasement, "Woe is me! for I am undone! I am a man of unclean lips; for mine eyes have seen the King, the Lord of Hosts!" Is it not a "beholding of the glory of the Lord," (which is no more than discerning and believing the truth, for God is glorious whether we believe it or not) that changes into the same image? 2 Cor. iii. 18. And is not our being made like Christ at last, ascribed to our "seeing him as he is?"

In short, I believe it will be found, that truth wants only to be universally realized, in order to produce universal holiness. Should it be asked, 'Then why is not universal holiness found in good men, who believe the truth?' the answer is, Though they believe the truth, they believe not the whole truth, nor perhaps do they wholly believe any truth. When they shall be *perfectly* delivered from "an evil heart of unbelief," they shall possess perfect holiness.

You will naturally reflect, if these things are so, what an important thing is truth; and what awful evils are error and unbelief; and yet how prevalent are they in the world, and even in the best of men! True; and I will add one more reflection; and that is, if your thoughts coincide with the sentiments expressed in this letter,

you will not only be open, but eager to hear any thing that may tend to bring it to light.

Yours sincerely,
ANDREW FULLER.

THE SOLILOQUY OF A SPECTATOR AT THE LORD'S SUPPER.

WHAT an interesting and solemn scene! What holy stillness reigns around—Yonder are spread in decent order the elements of bread and wine, which, by divine appointment become sacred symbols of the body and blood of our Lord Jesus Christ broken and poured forth on the cross for human redemption.—The communicants flock around the sacred emblems with countenances expressive of deep solemnity mingled with holy joy. The minister comes forth from his retirement and reads the divinely inspired words of the institution—pausing occasionally, as if to give time for each sentence to fall with full weight on the reflecting minds of his auditors.

“The Lord Jesus”—He on whom all the hopes of sinful man are built—He to whom every christian owes allegiance.—“The same night in which he was betrayed.”—Alas! that such innocence, such spotless purity, such matchless excellence, should be betrayed by a pretended friend, and given up to the hands of wicked men to be crucified and slain.—But, oh! (each devout heart is ready to acknowledge) the treacherous Judas—the cruel Jews—the unjust Romans were not the only guilty actors in that awful transaction: my sins and transgressions wounded him, and pierced him, and overwhelmed his holy soul with unutterable anguish—and, oh! do I even now harbour one traiterous thought, one wish, or one indulgence that is not

brought into subjection to him? Search me, O Lord, and know me: try my reins and my heart—and see if there be any wicked way in me, and lead me into the way everlasting.

“The same night in which he was betrayed” was not his mind entirely engrossed with his own interests, and the sufferings he was about to endure? No: He then took thought for the establishment, faith, and comfort of his people; and was infinitely less concerned that his sufferings might be averted, than that they might answer the end for which they were to be endured.

“He took bread and blessed it, and brake”—neither natural nor spiritual food can nourish us without his blessing: from him let us seek it—“and gave to the disciples, saying, Take, eat; this is my body broken for you.”—The *disciples*, then, are those for whom this sacred feast is designed, and whose duty and privilege it is to partake of it.—Surely I ought to enquire, Am I a disciple? Do I learn of Christ, and follow him?—Then his body was broken for me. But why need it be broken? Why should he who was fairer than the children of men, be more marred than the sons of men? He was wounded for our transgressions; he was bruised for our iniquities. In what an awful light does this represent our transgressions and iniquities! Surely sin is not a trifling evil to need *such* an atonement! While we look upon him whom we have pierced, let us mourn and be in bitterness of soul.

“After the same manner he took the cup, and gave thanks.” Surely we too should give thanks. It was a cup of bitterness to him—yet he gave thanks—to us it is a cup of blessing, and let us say from the heart, “Bless the Lord,

O my soul, and all that is within me bless his holy name—bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities: who redeemeth thy life from destruction: who crowneth thee with loving kindness and tender mercies.”

“This cup is the new testament in my blood.”—What a testament, what a covenant was that which made over to guilty man blessings of infinite value and eternal duration, and that was sealed and ratified by the blood of the testator himself!

“This do ye, as oft as ye drink it, in remembrance of me.” What a touching injunction! In remembrance of thee! Is it possible, then, that a rescued sinner can ever forget his heavenly benefactor—can forget *Him* who purchased his life at the expence of his own—*Him* on whom he constantly depends for all his supports and comforts here—*Him* in whose presence he hopes to spend a blissful eternity? Yes, blessed Jesus, thou knowest better than we do what fickle, wandering, forgetful hearts we have—and thou hast wisely and kindly appointed that we should do this in remembrance of thee. Surely if such a memorial were necessary to remind us of our best friend, we have need to set a constant watch over our treacherous hearts, lest in any instance they should start aside like a deceitful bow.

“For as often as ye eat this bread and drink this cup, ye do shew the Lord's death till he come.” Then this act of religious worship is to be *often* repeated—It cannot be designed as a kind of passport to a dying penitent, but is evidently intended as the habitual food of a living Christian, that he may grow and thrive, and be established in holiness. Then it is not merely our own comfort

and edification that are designed in this holy ordinance, but the death of Jesus Christ, and salvation through his blood, are thus to be kept in perpetual remembrance, and exhibited to the view of the world, that in every age sinners may look unto him by faith and not perish, but have everlasting life. Surely then it is most obligatory on every individual who has himself tasted that the Lord is gracious, in this appointed way to exalt the Saviour in sight of the perishing multitudes around:—and benevolence to our fellow-men, no less than gratitude and obedience to our Lord and Master, should constrain us thus “to shew forth his death.”

“Till he come,” yes, while we commemorate his death, we anticipate his return. He ascended to heaven in the view of his disciples, and he shall so come again in like manner. Behold, he cometh with clouds and every eye shall see him, and they also which pierced him (and rejected him) shall wail because of him, and he shall be glorified in his saints and admired in all them that believe.

But before that time he will come to us individually. Death will be the messenger that shall announce his approach and summon us into his immediate presence. Thus, “till he come,” we shew forth that death, by which death to the believer is disarmed of his terrors, and from which alone we derive a well-grounded hope of standing in judgment with confidence and acceptance.

But how awful the sentences that follow, “Whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord; for he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not

discerning the Lord's body." Who but must approach with trembling, lest he should be an unworthy recipient, and so seal his own damnation? But is this indeed the awful import of the apostles' words? No, with thankfulness I learn that the unworthiness referred to is not the imperfection and sinfulness incident to men in general, but a profane trifling with the holy institution, partaking of the sacred elements as a common meal without due regard to the solemn facts they represent, or even degrading it still farther by riotous indecency. I learn too that the word rendered damnation, simply signifies *condemnation or judgment*, that such profane trifling might justly bring down heavy temporal judgments or chastisements, (as was the case with the Corinthians to whom the Apostle wrote,) and if persisted in, and unrepented of, too plainly proves the guilty individual to be indeed in a state of condemnation, but that even this sin does not necessarily exclude from repentance and pardon through faith in that blood which has so long been trifled with. But, oh! may every communicant shudder at the thought of thus trampling on the blood of the covenant, crucifying the Son of God afresh, and putting Him to open shame, and that he may avoid such awful guilt, "let a man examine himself, and so let him eat of that bread and drink of that cup." Let him search for that deep and genuine repentance for sin, that lively faith in the mercy of God through the atonement of Jesus Christ, that deadness to the world, that desire after holiness, that love to all who love our Lord Jesus Christ, which are essential to the character of his disciples, and which will prove them worthy (*i. e.* suitable) and welcome guests at the table of the Lord.

And now with mingled feelings and united hearts, the minister and communicants make confession of sin, and seem as it were, to lay the hand of faith on the bleeding victim, and realize the transfer of their iniquities to him. Though not among them, I too am a miserable sinner, the remembrance of my sins is grievous, and the burden of them intolerable, and may I too indulge a humble hope that Jesus, as my divine surety, bare them in his own body on the tree? or must I yield to the desponding thought of lying down for ever in hopeless anguish under their weight? Lord, grant *me* repentance unto life. *I* would believe, help thou my unbelief. Now a blessing is implored on the elements about to be received, that faith and love and humility may be in lively exercise to discern the Lord's body in these appointed symbols, and to appropriate to the soul the nourishment and strength designed thereby. Well, *I* have not eaten of the bread that *represents* the Lord's body, but it is a matter of serious consideration, have I by faith received the flesh of the Son of Man and drank his blood, for if not his Word declares I have no life in me. Oh, that I may indeed hunger and thirst after righteousness, and prove, like these happy saints, that "His flesh is meat indeed, and his blood is drink indeed."

Now they take the cup and give thanks; thanks to the Father's love in providing such a sacrifice, in appointing such a salvation; thanks to the Son, who loved his people and gave himself for them, and instituted for them this sacred feast; thanks to the Holy Spirit, who applies this salvation to their hearts, and inclines each to be a willing, joyful recipient.

How suitable the exhortation to each to go forth and remember

that the vows of God are upon him, that he has renounced the world and must not follow its spirit or its maxims, or hanker after its forbidden vanities;—that he has sworn allegiance to Jesus Christ and must not turn back;—that he is not his own but bought with a price, and consecrated as a living sacrifice, a reasonable service to be the Lord's, body, soul, and spirit for ever;—that he has joined in communion, not only with the Lord, but with all his saints, and is bound to love with a pure heart fervently all that love our Lord Jesus Christ in sincerity;—that he has been at the cross of Christ, and that before that every angry and resentful feeling must die, and he must be kind and tender-hearted, forbearing and forgiving, even as God for Christ's sake has forgiven him. Surely it is a great thing to be a Christian, and what manner of persons ought Christians to be in all holy conversation and godliness! Who is sufficient for these things? I am sure *I* should tremble to take such vows upon *me*, and yet, is not the Christian's sufficiency of God? and is there not strength promised for the exigencies of every day, and the discharge of every duty? But strength is promised in the use of means, *this* is one appointed mean, and can I expect strength while I neglect it?

"Our Lord and his disciples sing an hymn," and then his followers unite in a joyful grateful song of praise for the mercy that spread the feast, and the grace that inclined them to partake of it; they express too their humble, cheerful expectation of sitting down at the marriage supper of the Lamb. Oh, that I were indeed a sharer of all their privileges!

"The poor ye have always with

you, said our Lord, and what you do to the least of these my brethren, you do it unto me." Blessed Jesus, what an honour hast thou put upon thy saints in thus encouraging, accepting, and appropriating their liberality. How pleasing to see each contributing from their abundance or their penury a mite by way of acknowledgment to their Lord, and of sympathy to their brethren.

And now with sweet solemnity the minister pronounces the benediction, and I trust that every heart indeed experiences "the grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Ghost," shed abroad and abiding there.

But have I no part in all this? am I excluded from these sacred enjoyments? No, "the spirit and the bride say, come, and let him that heareth say, come, and let him that is a-thirst come, and whosoever will let him take of the water of life freely." The provisions are not exhausted; but I have not partaken; in my father's house is bread enough and to spare, and shall I perish with hunger? no, "I will arise and go unto my Father, and will say unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy child, make me as one of thy hired servants." But will He accept me? will He admit me to his house and to his table, unworthy as I am? Ah, if I am unfit for his table on earth I am just as unfit for a place in heaven; the question is, am I a disciple or am I not? Do I love the Lord Jesus Christ or not? If I am his disciple and do love him in sincerity and truth, I ought to obey his command, and do this in remembrance of him, if not, what am I? and what will become of me?

REVIEWS AND BRIEF NOTICES.

Sermons. By JAMES PARSONS, York.
London, 1830.

It is, in our opinion, a favourable symptom both of the public piety and public taste, that sermons are in constant, if not increasing, requisition. As the Christian ministry is of divine appointment, and is the very instrument prepared by infinite wisdom for the renovation of the world, the appeals of the pulpit may be expected to possess, through the blessing of God, a peculiar efficacy; and this expectation, so just and so scriptural, is continually realized in the church. Sinners are humbled, and believers edified; infidelity is confounded, and truth is victorious; and even while the men of the world are despising the instrumentality, they are the unwilling witnesses of its success, and, in the powerful operations of their own consciences, are compelled to realize something of its potency. But if the Christian ministry, in its oral communications, is so influential, is there not ample reason for anticipating that the more private and domestic form of its ministrations in printed sermons should, for similar reasons, experience the divine sanction, and diffuse an extensive and beneficial influence? There is, in this method of instruction, all but the voice of the living teacher; a striking disadvantage indeed, but not such as to frustrate the general purpose of the message. By this means the substantial truth is imparted, though there is a destitution of that impulsive and enforcing energy which, in the order of means, is eminently adapted to the great end of moral and spiritual improvement. Printed sermons, therefore, may be ranked among the most useful classes of publications.

The reasons of the demand for them which we have supposed to prevail, and the existence of which, indeed, is indicated in the frequency of their appearance, may be found, perhaps, to be chiefly two,—the

first, that the tone of public feeling, in reference to religion, is improved; and this may be fairly presumed, notwithstanding the counteracting efforts of a pestilential infidelity: the second, that divine truth is in itself so comprehensive and so diversified, there is in it such a sublimity and such a variety, that it is entirely inexhaustible. No intellect is sufficiently profound to fathom all its depths, sufficiently elevated to reach its heights, or sufficiently capacious to grasp and survey its measureless amplitude. As the transcript of the divine mind itself, the efflux of the fountain of all wisdom, it is impressed with something of the character of infinitude that belongs to its Author; and, consequently, however numerous the minds that engage in searching into its glorious revelations, and however endowed with intellect and genius, no one mind, nor, in fact, all minds together, can develop all the varieties of truth; and, such is its vastness, that every different mind will have scope for the independent employment of its own limited capacities in its illustration. The consciousness of every diligent student of the sacred records will, indeed, assure him that every fresh perusal of them is attended with fresh discoveries. There are, not only in the design and arrangement of great portions of Scripture, but in the hidden manner, if we may so express it, that lurks in particular passages, food for reflection, and supplies of knowledge, never seen before. We have not contributed, we have only overlooked them, and the studious Christian, intermingling prayer with his researches, is perpetually finding them burst upon his astonished and admiring sight, and adapting themselves, as he walks along the vale of present existence, to his numberless modes of thought, inward sensations, and outward circumstances—to his inqui-

ries, his necessities, his sorrows, and his joys. Hence the individual, who wishes to be instructed in the Word of God, will hail with satisfaction and delight, every well prepared method of enlightening his mind, by illustrations of its important contents. While, therefore, they possess no *authority*, for this resides alone in the Revelation itself, yet sermons, tracts, comments, and other private as well as public modes of instruction, will be gratefully received. Printed sermons have, besides, a twofold advantage for impression; each subject is comprised within a brief space and is divested of the prolixity of a treatise; and there is a perpetual superaddition of effect, when the writer is well-known and deservedly popular, arising from the recollection of his mode and manner as a preacher, which awakens a new interest in the reader who has been accustomed to his pulpit exertions. And this will operate, to a certain extent, even when the sphere of personal activity and influence is less splendid, or less extensive. It is also a mode of perpetuating the impression of individual character and capability, even beyond the limits of mortality; for in this way, it may be said of many illustrious persons in the church, "being dead, he yet speaketh."

It appears, from a brief preface, that during the summer of last year, ill health suspended the public labours of the author of these sermons for several months, and that he availed himself of the period of his retirement to prepare them for the press. They consist, however, not of new compositions, but of the discourses which he had previously delivered to his own or other congregations. We should conceive, from our recollections of his pulpit efforts, that they furnish a fair specimen of his general ministrations. They all belong to the declamatory style of composition: we use the term in its best sense, and merely as descriptive. For effect, this style is usually the best; and what is the great design of the appeals of the ministry, but to produce effect? Few hearers will bestow the necessary labour of thought for the argumentative speaker, and fewer still will trace with satisfaction, or follow with benefit the niceties of a

formal and accurate harangue. It is the ardent, the impassioned, the eloquent, in feeling or illustration, that seizes attention, befits the all-important topics of religion, and is suited to that perpetual reiteration and enforcement, which the cold heart of man requires.

Digressing, however, for a moment, from the writer to the preacher, we may be permitted to remark, that Mr. P.'s manner in the pulpit is too hurried, violent, and dogmatical. His utterance becomes often indistinct from rapidity, and the thought evaporates in a torrent of words. He has not learnt to make any pauses, and the whole appears to be an oration which he has written and learnt in order to deliver. We make these remarks freely, because he has, on the whole, a reputation that will sustain them, and because this method, in many other juvenile hands, detracts from their usefulness. Both the reading of a sermon, and the delivery of it, *memoriter*, are almost equally unfavourable to impression, unless the one or the other is very dexterously managed. Preachers should cultivate language and ideas, and after committing to paper their general thoughts, partially written, trust to the feelings of the moment as awakened by the holy sympathies of the minister and inspired by prayer.

The British Preacher, Parts I. II. and III.

RATHER an elevated title has been chosen for this work; so far as the parts before us are concerned, they certainly present discourses which were delivered by preachers resident in England; but that fact alone scarcely merits, we should think, a title of so lofty a character. What other reasons may have decided this choice we stay not to inquire, but proceed to the productions of the *British Preacher*, which are now to be reviewed. In a single paper, we can scarcely be expected to give particular attention to twelve sermons; and this we shall not attempt. They are all very neatly printed, and the character of neatness may be extended to the style in which

they are written. Still, we are by no means of opinion that all the sermons in the series merit the permanent form they have here assumed: some of them, at least, if we except neatness of language and freedom from theological errors, contain scarcely a single quality that can justify their publication.

In the first number there is a good and useful sermon, by the Rev. Joseph Fletcher, entitled, "Admonitions to the Young." The text is selected from 2 Tim ii. 22, and we wish its pious, seasonable, and powerful statements and exhortations may be seen and long regarded by very many of that interesting class of our population to which they are addressed. Let the following extract determine the justice of our opinion. The preacher is warning against intemperance, and he describes it as—

"The baneful source of most destructive evils; it is the powerful stimulus to all the deeds of darkness; it is the unnatural excitement by which the sons of Belial are roused and prepared for the commission of crime, which they would shudder to perpetrate in the cool moments of sobriety. It is the direful habit which, of all others, is most inveterate; seldom indeed do we hear of the reformation of a drunkard; his chains are rivetted and coiled by infernal power, and he loves the iron bondage. Some habits have their waxing and waning periods, they rise and fall during the short-lived existence of man, giving place to succeeding tyrants, more adapted to the changes of age and circumstances; but intemperance, when once permitted to exert its domination, grows with the growth, and strengthens even with the decline of all the mental and natural powers. It ruins the constitution, wastes the estate, embitters domestic life, degrades the character, and damns the soul! O fly, fly for your life, from the cup of intoxication!"

In the same number, Mr. Burder's sermon "On Election," is a respectable performance, and there is another on "Christ the hope of Glory," and a fourth on "Spiritual Illumination," by Messrs Binny and Steane; but, as we must notice each of the numbers sent us, we cannot afford more space for remarks on the discourses the first of them contains. In the second number we have, as we had in the first, four discourses, and they are of pretty equal merit.

The first, by Mr. Morison, is somewhat light, but it is spirited; and it justly condemns the horrid system of colonial bondage. The second is "On Divine Influence," by Mr. Hunt; the text is Hosea, xiv. 5—7; and the discourse is truly ingenious; but the doctrinal instruction and practical remarks do not bear due proportion to the figurative illustrations; we are more pleased by the sermon than impressed with the subject: the third of these compositions is by Mr. Philip, and respects the season we denominate winter, the text is John x. 22, and the discourse is better than any thing we ever before perused on the same subject. It is peculiarly proper to be read in the family, and we wish it were thus used, at least annually and in the appropriate time, in every house in the land. The last in this second number, refers to "Little sins," and is an admirable piece; the text is 2 Kings v. 18. From this we give an extract that is no unfair specimen of the whole performance. Speaking of Christian delicacy, the author remarks:—

"This is easily distinguished from hypocritical scrupulosity; the one regards great things, the other all things; the one is accompanied by bitterness, the other by kindness of spirit; the one is merely public, the other is secret also; the one is transient and occasional, the other regular and habitual. Maintaining the distinction, you will doubtless be charged with being too strict and precise; but certain it is, that you must guard against many things in which multitudes see but little or no evil; yes, brethren, there are persons with whom others gladly associate, but with whom you *must not*; there are scenes frequented by crowds which you must not enter; there are amusements in which many share, but of which you must not participate; because, though the people of the world may think differently, and conceal what is wrong under specious names, yet, as you have seen, there are *no venial* offences, there are *no little sins*. What delicacy was discovered by Ezra! He had spoken to the king, saying, 'The hand of our God is upon all them for good that seek him, but his power and his wrath is against all them that forsake him;' and because of this, when he and his people were about to take a long and perilous journey, he was 'ashamed to require of the king a band of soldiers and horsemen, to help them against the enemy in the way,' lest he should receive a wrong impression, confound

the use of means with dependance upon them, and have an obstacle to belief in the power of God. In the same spirit, Paul said, 'If meat make my brother to offend, I will eat no meat while the world standeth, lest I make my brother offend;' and most strikingly was it exhibited in Marcus Arethusius. In the days of Constantine, he had been the cause of overthrowing an idol's temple, and afterwards, when Julian came to the throne, a command was issued by the emperor, for its re-erection by the people of the place; they were willing to comply with the royal mandate, but Marcus refused; on this they inflicted on him the bitterest sufferings, but they could not alter his determination, and even when they would have released him on performing the *smallest act*, or contributing the *lowest coin*, they could not prevail: he preferred a tortured body to a burdened conscience, and death, in its most appalling form, to sin!"

The last of the numbers of the "British Preacher," we have received, contains sermons by Messrs. Styles, James, Thornton, and Bennett. The first discourse by Dr. Styles, is sensible, and useful in tendency, containing some beautiful passages, and many that powerfully interest. But it is in one or two of its early pages, a mere syllabus of the evidences of Christianity; which, however well expressed, make not a deep impression in their present form. Had the preacher confined himself to the single evidence on which he has dwelt at considerable length, and with much effect, his sermon would have been, in our judgment, quite as valuable as it is. As an illustration of the nature of the evidence here selected, and a fair specimen of the whole performance, we give the extract which follows:—

"And, my brethren, we may confidently assert, that it is the manifestation of Christ, as the special gift of infinite love, as the condescending partaker of our nature and our sorrows, as the atoning sacrifice for our sins, and the author of our eternal salvation, that is the grand argument for establishing the truth of his religion in the heart, in instances where all the other arguments and evidences put together might fail to obtain for it even the cold assent of the understanding. Nothing could so powerfully convince us of the existence of an angel, as his visible appearance in all the glories of his celestial nature! and what more convincing proof can we require of the divine mission of Jesus of Nazareth, than his manifestation, in all the grandeur of

his divinity, in all the meekness of his mercy, in all the omnipotence of his love? The Gospel is this manifestation; and when it is fully displayed in its simplicity and extent, it so alarms the conscience and moves the affections, that multitudes exclaim, '*Is not this the Christ?*' Other arguments may convince; this does more, it convinces and reclaims; it enlightens the judgment and renews the heart; it turns the sinner from the error of his ways; and thus furnishes a new evidence of its power, in 'a living epistle of Christ, known and read of all men.'"

The next sermon is by J. A. James, and we never expect to peruse one on the same subject that will be more manly; more complete; more seasonable; more impressive. We recommend its appearance in a cheap form, and its distribution among the members of all the churches of Christ in the nation. It will teach them what is the ministry they should esteem: and thus silence the unholy complaints that so often most cruelly wound the heart of the faithful preacher of the Gospel; it will guide our churches in the choice of their pastors; and exhibit to carnal and injurious professors of religion the state of their hearts. The following passages are examples of the excellence of the whole sermon:—

"To be told not only that they are sinners, which all will admit in general terms, but that their sins are such as to deserve the wrath of God, such as to expose them to the torments of hell, and such as will infallibly bring them to the bottomless pit, unless they are truly repented of; to be told again and again that they are hastening to perdition: to have the rod of divine vengeance shaken over their heads; to have the very curse of a violated law analysed, and all its dreadful ingredients set before them; to have this done in their hearing, and done frequently; to be made to sit and hear their doom pronounced by anticipation, and thus to be tormented before their time, is what they cannot, and will not endure; sometimes they will content themselves with railing at the preacher, and with accusing him as taking a cruel delight in harrowing up their feelings and disturbing their peace; they will condemn him as unfit to preach to any but the profligate inmates of a prison; until, at length, unable to endure any longer his pointed addresses to the conscience, they will quit his ministry for the unctuous doctrine and pulpit opiates of some flatterer of men's souls, who

is too courtly to trouble the minds, or alarm the consciences of his flock."

O, how often do the badly educated children of lukewarm professors of religion act the part now described! They forsake the faithful minister on whom they have attended from childhood, and listen to some fashionable, perhaps very elegant, but not pungent and faithful preacher. Their consciences are at ease because, as they think, religion is not wholly neglected, while, in truth, they are advancing toward eternal misery. Should any, in the class to which we have referred, read these pages, we request them to dwell on the consequences of their conduct, as described by Mr. James:—

"Conscience is bribed and deceived; from that moment the poor wretched creature is at ease in Zion; resists and resents every attempt to undeceive him; hugs the lie which is destroying him to his bosom; lavishes compliments and caresses upon the false prophet that is the accomplice of his soul's murder; lives in peace: dies perhaps in tranquillity; but there the delusion ends, for 'in hell he lifteth up his eyes, being in torments.' He that on earth would not hear of his sins, now feels all the bitter consequences, where repentance is too late, and pardon never comes at all; he that on earth reviled the faithful ministry, now curses the preacher of smooth things; he that on earth could never bear to hear of the bottomless pit, is now in the midst of it."

O, may the semi-infidel, lukewarm, and fashionable professors of Christianity, who abound in our times, pay salutary attention to these awful and just representations of the consequences of that sin and folly that is manifested by their rejection of a faithful ministry: let them hear and reform, or die for ever.

The third and fourth discourses in this number of the *British Preacher*, are on "Indecision Dangerous," by Mr. Thornton, and "The Duty and Advantage of Searching the Scriptures," by Dr. Bennett. We have not room for more than one short extract from the last of these respectable performances:—

"Make the Bible your book of devotion, reading it in your closet every morning and evening, that you may have an experimental acquaintance with that prayer offered up for you, 'Sanctify them by thy truth; thy Word

is truth.' Commit these words to the charge of memory, that by learning a text every morning you may be able to say, 'Thy Word have I hidden in my heart, that I might not sin against thee.' Let the reading of the Scriptures form a part of your family worship, thus it will be said of you, as of Israel amidst the darkness of Egypt, 'they had light in all their dwellings.' To your children you should with diligence, explain the Word of God that it may be said to them, in future days, 'From a child thou hast learned the Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus.'"

An Original Essay on the Immateriality and Immortality of the Human Soul.
By SAMUEL DREW, A.M. Fifth edition, carefully revised and enlarged by the Author.

WHEN the first edition of the work before us was published, the author says he was "almost unknown in every department of literature, and equally destitute of those acquirements which might justify public expectation." We believe he had enjoyed but few advantages of education; and that, owing to the cares of a laborious business, and a rising family, his command of leisure was small and uncertain; yet he has produced a book which, from its very nature, whatever may be its merits or defects in other respects, must have cost powerful, intense, and long continued thought. Should the volume be of little practical value, as to its main design, as we certainly deem it to be, yet it is a curious and splendid specimen of intellectual power, acuteness, and labour. We believe it is the aim of Mr. Drew, to infer the Immortality of the Human Soul from its Immateriality: and he has ventured to speak of "the natural immortality" of the soul of man. Does our author mean that such is its nature, that unless God terminate its existence the human spirit will never die, but continue to exist in defiance of every thing in the universe beside? If this be his meaning, it is equally true of matter. We believe no power, but that which originated matter, can annihilate it. The magnitude of any portion of

matter may be altered, and so may its form, but its existence remains after every such change. Every sun-beam that ever fell on the earth, and all the flowers that ever bloomed upon it, are still, as to all that composed them, in existence, although in different states and combinations; so that, if the universe be formed of matter and spirit, we believe that these constituents are equally indestructible by any cause, except his power by whom all things were made. But is there any real advantage gained, even should the natural immortality of the soul, in the sense just mentioned, be established by our author? It will still remain true, that he who created men and angels, can continue or terminate their existence, just as may seem good in his sight. Therefore, the question of the soul's immortality resolves itself into the will of God. If it had pleased the Lord not to give us a revelation of his intentions, we could not determine whether we were to live for ever, or not: and, as he has granted us the knowledge of his purposes, we consider such gracious information as our only guide. As to the proof of the soul's immortality, we are bound by our honest conviction to say, that we think the volume before us is not necessary, nor of much practical value—still it is a wonderful performance, and deserves to be read as a book that will give many just and valuable ideas; and will demand that closeness of attention and of thought which must tend greatly to improve mental habits. From such a work it is difficult to determine on suitable passages as specimens of the whole, but we venture on the following: speaking of matter Mr. Drew says,

“Among those properties which are necessary to the existence of matter, may be included its solidity, its magnitude and figure; without these distinguishing properties, we can form no conception of any thing that is material, and in what subject soever we find these properties, from that discovery we denominate this substance to be material; nor are these properties mere accidents of matter. The impossibility of conceiving any thing

which is material, to exist where these properties are not, will satisfactorily prove that they are essential to its nature, and therefore necessary to its existence. For if any given portion of matter, though ever so minute, can be conceived to exist, though it have undergone every modification of which it is capable in the endless series of divisibility, still, these properties must invariably adhere to its minutest parts, and be as applicable to an atom as to a globe. Neither is it possible for us to conceive a separation between them. Where there is *solidity*, there must be *magnitude*, and where there is *magnitude*, there must be *figure*; and if we could conceive either of these qualities to be destroyed, the others must necessarily perish with it.”

In relation to spirit, our author thus writes:—

“That secret extended *something*, in which magnitude and figure inhere, has hitherto eluded the researches of philosophy, and rendered itself known by those properties only, which are at once essential to, and inseparable from, its nature; and, in like manner, the real essences of all spiritual substances are in themselves unknown to the human understanding; and the substance itself is demonstrated to exist, only by those qualities which we discover in the faculties of our own minds, qualities which matter is incapable of producing, and which therefore can flow from no other than a *spiritual substance*. It is certain, from what has been already said, that wherever *consciousness* and *volition* are found to exist, they plainly demonstrate the existence of some common principle in which they inhere, to which they belong, and from which they are inseparable. For could we suppose that there might be *consciousness* and *volition*, while we deny the existence of a conscious and willing principle in which they inhere, we should be under the necessity of admitting that there may be consciousness, while nothing is supposed to be conscious; and that there may be volition, although there be nothing which wills. If then, it can be proved, that consciousness and volition do exist, it necessarily follows, that there must be some primary *principle* from whence they flow, some *substance* in which they inhere, and without which they could have no relative existence; and to trace this consciousness to its substance, to examine whether this substance be *material* or *immaterial*, is one principal design which I propose to myself in the following sheets.”

OBITUARY.

MRS. PENNEY OF CALCUTTA, AND
MRS. PALMER OF SHREWSBURY,
SISTERS.

THE events of Providence as they transpire around us, oftentimes prove the interpreters of Scripture, and the revealers of the character of God. By them we are taught His sovereignty; and in contemplating them, are led to exclaim, "His ways are in the deep, and His footsteps are not known." When our feelings would lead us to enquire into the reasons of His conduct, we are silenced by His own voice, "Be still and know that I am God." The characters, whose names appear at the head of this brief memoir, were sisters, by name Mary and Elizabeth. As the sweet singer of Israel said of Saul and Jonathan when they fell on the mountains of Gilboa, so the writer may say of these two sisters, "They were lovely and pleasant in their lives, and in their death they were not divided." Mrs. Penney was born in Birmingham, March the 8th, 1783. In very early life she was brought to see and feel the importance of divine things, and was baptized upon a profession of her faith in Christ at Newcastle-upon-Tyne in the year 1799. Having been removed by the providence of God to reside in Shrewsbury, she became a member of the church there under the pastoral care of the late Rev. J. Palmer. Her sister Elizabeth was born in Edinburgh, in the month of July 1793, but was also brought to reside in Shrewsbury, and, after having been baptized upon a profession of her faith, she was received a member of the same church. The natural ties of sisterhood were thus strengthened in them, by union to Christ and fellowship in his Church.

In the year 1816, an interesting period arrived when they must be separated. Mary having had her heart deeply affected with the state of the heathen, and glowing with love to Christ, and com-

passion for the souls of men, she, in connexion with her husband, James George Penney, who now survives her, left England to engage in the missionary work on the plains of India. It is but just however to say, that this missionary feeling was not peculiar to Mary, it glowed equally in the bosom of Elizabeth, and nothing would have afforded her greater pleasure than to have been the companion of her sister in her work of faith and labour of love. This privilege, however, was denied her; though she cherished the hope nearly to the close of life, that the honour would be conferred upon her.

During the next thirteen years they were separated from each other many thousands of miles; but the glow of sisterly affection was kept alive by epistolary correspondence; and the time and distance, though felt, were felt principally in drawing them still closer to each other.

At length the hour drew near when Mary must leave this world and enter upon her rest. It however came not unexpectedly, for, for some time previously she had had the impression that her end was near. Having with her husband while on a visit to the island of Logar, for the benefit of their health, caught the jungle fever: in her case it proved fatal but he was mercifully restored. On the 24th Dec. 1829, the king of terrors received his commission from the high court of heaven to inflict the mortal wound. She died, and on the evening of that day her mortal remains were committed to the silent grave, and there rest in hope till the sound of the great trumpet on the resurrection morn.

The estimation in which she was held by her Christian friends in India, the graces by which she was distinguished, and the manner in which she closed her useful career, may be seen by a few extracts from the sermon preached upon the occasion of her death by the Rev. J. Yates of Calcutta: "Her humility of mind was great. Her devotion was solid and ha-

itual: not the glare of an occasional meteor, but the resemblance of that light which shines more and more unto the perfect day. Her perseverance was equal to her prudence. Her indefatigable labours in her school, and her unwearied constancy in religion, afford ample proof of this. Under many discouraging circumstances, and frequent bodily pain, for nearly fourteen years, in this exhausting climate, she continued to seek the welfare of those intrusted to her care. She was a useful as well as an active Christian. Heathens learned something of the excellency of the Christian religion from her example. Religion was not to her a gloomy subject: it was her delight in health, her comfort in affliction, and her solace through all the vicissitudes of life. She enjoyed it as her all, and took a holy pleasure in all its duties, privileges, and prospects. As religion animated and supported her in life, so in her last moments it raised her above the fears of death. A short time before her conflict with the last enemy, I asked her (says Mr. Yates) if she had any desire to stay longer in this world, she replied, 'Yes.' I said, 'Why?' she rejoined, 'That I may serve and glorify God: there is work to be done on earth which cannot be done in heaven.' I then added, 'But if it should be the will of your heavenly Father that you should depart?' 'O then,' she replied, 'I am perfectly willing, and trust I have a desire to depart and be with Christ, which is far better.' As her strength was rapidly declining, she said to a female friend, 'Come near, and see, I am not afraid to die.' Before she became insensible, she requested, at different times, several hymns to be sung, and joined with a louder voice than those around in singing them; and though her hands were trembling, and the muscles strongly convulsed, yet, by a vigorous effort, she clasped them together, and, raising them up, sung most distinctly and sweetly these lines:—

'I'll speak the honours of thy name,
With my last labouring breath,
And, dying, clasp thee in my arms,
The antidote of death.'

Who would not say, 'Let me die the

death of the righteous and let my last end be like theirs.'"

When the intelligence of this event reached Shrewsbury, her sister was anticipating a season of personal sorrow which made her friends demur as to the propriety of making it known to her; but after mature deliberation, it was thought most advisable, however painful to apprise her of it. This was done by her affectionate, but now bereaved husband. She received the information with Christian fortitude and submission, knowing that the Lord had done it, and feeling a presentiment that her own end was near.

In the month of December, a few days before the death of her sister Mary, she was called to part with her eldest daughter Susan; an interesting child, who, though only nine years of age, had given pleasing signs of a mind impressed with the importance of divine things. Though young her time was come,

"The lovely bud was destined then to fall." Though this stroke was severely felt by the bereaved mother, who had cherished the fondest affection for her daughter, and centred the most pleasing hopes in her; yet afterward she found it to have been in mercy, and in order to prepare her for her own end.

Her confinement took place on July 13, and Benoni, the child of her sorrow, was born. When unfavourable symptoms began to appear, she was not alarmed, her piety bore her up under her painful affliction, and it was truly delightful to be with her, to hear her speak, and to see her composure of mind in the prospect of what awaited her. She continued until Wednesday morning, August 25, when her soul took its flight from the tabernacle of the body and entered the joy of her Lord. Thus ended in the short space of seven months, the lives of two sisters who were dear to each other. While living they were characterised in a very particular manner by the same feelings, and adorned by similar graces; and now dead they have left behind them, among surviving friends, a grateful savour.*

* If we were to detail at full length the

May we not, under these circumstances, propose the inquiry, and where are they? It is true that they are not to be found in the circle of their friends, nor in the land of the living—it is true that the duties and labours of their mortal life have ended—it is true that our eyes shall never more behold them in this vale of tears; but where are they? have they been annihilated? do they cease to be? Blessed, blessed Christianity! which steps forward, and lends her aid, and whispers in our ears the language of inspiration, "They have washed their robes and made them white in the blood of the Lamb, therefore are they continually before the throne of God." Yes, they have met in the streets of the celestial city. "Spirit has with spirit blended in heaven's eternal union."

There together they now walk over the fields of blessedness, and pluck the fruits of immortality—retrace the steps they once trod in the present world, the various trying dispensations with which they were visited, and the mysterious ways in which the Lord led them to bring them to himself—approach the throne of infinite purity, contemplate the glories of their exalted Saviour, and, with kindred feelings, cast their crowns at his feet—tune their harps to the praise of God, and unite heart and voice in singing heaven's glorious anthem, "Worthy is the Lamb that was slain, for he hath redeemed us to God by his blood." This union and intercourse shall be eternal; for between them, to use the language of Scripture in the sense interpreted by the immortal Pierce, "there shall be no more sea."

While such events as these remind us of the transient nature of earthly things; may we be taught by them to seek after a better and an enduring substance in heaven. May we be stimulated to follow them who through faith and patience inherit the promises; and may they who, by these events, have been deprived of

their partners in life,—its difficulties, and in its labours—be blessed with that submission to the Divine will which shall lead them individually to say—

"It is the Lord enthron'd in light,
Whose ways are all divine,
Who has an undisputed right,
To govern me and mine."

Shrewsbury.

MRS. FINCH.

DIED May 27, 1831, aged 46, Mrs. Finch, wife of the Rev. T. Finch, of Harlow, Essex, deeply lamented by her numerous family and friends. Her health had been in a declining and precarious state for more than twelve months, during which she looked forward to the probable result with many painful apprehensions, and with some dread of the last enemy. But as the disease made greater progress, and seemed to be hastening to its termination, these fears were mercifully removed, and she was carried through the final conflict with singular fortitude and composure, being calmly submissive to the Divine will, and sustained by a comfortable hope in Christ, till the last moment. During the closing hour, having taken a final leave of her children, while they were standing around the dying bed, she spake of the solemn change in a manner which proved that the bitterness of death was passed, and, among other things, said to her husband, a few minutes before she expired, "*This is a merciful death to die.*"

Mrs. Finch was the eldest daughter of Mr. Thomas Whiting of Evesham, Worcestershire, where she was born, May 26, 1785. She was married on her twenty-second birth day, 1807, and in eighteen years become the mother of twelve children, eight of whom survive, with their bereaved parent, to cherish her memory, and mourn their loss. Though in the management of so large a family, including for many years the additional care of a boarding school, she was often, like Martha, "careful and troubled about many things, and cumbered with much serving;" yet, like Mary, she had "chosen the one thing needful, the good

character and experience of Elizabeth, both in life and death, we might use, with a very slight alteration, the extracts already quoted respecting Mary; for seldom indeed have two sisters been found to possess so great a similarity in these respects.

part which could never be taken away from her." She combined a pleasing vivacity of disposition, and a constant flow of spirits, with great decision of character, and a sound discriminating judgment. She was an affectionate and steady friend, a tender and devoted mother, and as the wife of a Christian minister, her spirit and conduct were most prudent and exemplary. Indeed, in all the relations of life, and through all its changes, she was much esteemed and beloved; and though conscious of her infirmities and defects, which she frequently acknowledged and lamented, she main-

tained the character of a sincere and consistent Christian, and will long be remembered with affectionate regret. Her mortal remains were interred in the burial-ground at Potter Street, June 3d, in the presence of many spectators, on which occasion the Rev. T. Brawn, of Loughton, delivered a suitable and impressive address. The mournful event was further improved on the Sabbath morning after, in a very appropriate and excellent discourse, to a numerous and deeply sympathizing congregation, by the Rev. W. Chaplin, of Bishop's Stortford.

MISCELLANEOUS.

BUNYAN'S MARRIAGE PORTION.

Extracted from Ivey's Life of Bunyan,
p. 21.

"Presently after this," [1645] "I changed my condition into a married state, and my mercy was, to light upon a wife whose father was counted godly. This woman and I, though we came together as poor as poor might be, (not having so much household stuff as a dish or spoon betwixt us both) yet this she had for her part, 'The Plain Man's Path-way to Heaven;' and 'The Practice of Piety;' which her father had left her when he died. In these two books I would sometimes read with her, wherein I found some things that were somewhat pleasing to me; (but all this while I met with no conviction). She also would be often telling of me, what a godly man her father was, and how he would reprove and correct vice, both in his house and among his neighbours; and what a strict and holy life he lived in his days, both in word and deed. Wherefore these books, with the relation, though they did not reach my heart to awaken it about my sad and sinful state, yet they did beget in me some desires to reform my vicious life, and fall in very eagerly with the religion of the times," &c.

The first of these books was written by *Arthur Dent*, preacher of the Word of God at South Shooberry, in Essex: the dedication "To the Right Worshipful, Sir Julius Cæsar, Knight, one of the Masters of the Request to the King's Majesty, Judge of the High Court of Admiralty, and Master of St. Katharine's," this is dated "April 10,

An. Dom. 1601." Its whole title thus reads, "The Plain Man's Path-way to Heaven; wherein every man may clearly see whether he shall be saved or damned. Set forth Dialogue-wise: for the better understanding of the Simple." "The contents of this dialogue: first, it sheweth man's misery by nature, with the means of recovery. Secondly, it sharply inveigheth against the iniquity of the times, and common corruptions of the world. Thirdly, it sheweth the marks of the children of God, and of the reprobates. Fourthly, it declareth how hard a thing it is to enter into life, and how few shall enter. Fifthly, it layeth on the ignorance of the world, with the objections of the same. Last of all, it publisheth and proclaimeth the several promises of the Gospel, with the abundant mercies of God to all that repent, believe, and turn truly to Him.

"Interlocutors" $\left\{ \begin{array}{l} \textit{Theologus}, \text{ a divine.} \\ \textit{Philagathus}, \text{ an honest man} \\ \textit{Asunctus}, \text{ an ignorant man} \\ \textit{Antilegon}, \text{ a caviller.} \end{array} \right.$

The sentiments of this singular work are strictly evangelical: it is written with great spirit and ability: the characters are admirably supported. There is no account of the author in "Brooks's Lives of the Puritans," though he was evidently of that class of Divines in the reign of James I. whom he calls "our most gracious king, the breath of our nostrils," &c. p. 140. It is most likely the writing of this book gave Mr. Bunyan a taste for "Dialogue-wise writing."

IOTA.

INTELLIGENCE, &c.

FOREIGN.

HORTON SEMINARY, NOVA SCOTIA.

To the Editor of the Baptist Magazine.

DEAR, SIR,

The number of the Baptist churches in Nova Scotia and New Brunswick is about 70 or 80. I know also of four or five Independent churches in these provinces. Of all these, not much more than half have settled pastors. The reason is obvious. A preacher extremely deficient in human knowledge, visiting a new district or settlement, will draw together a few of the more unlettered persons, who form, perhaps, a little church. But then, poverty prevents them from supporting a permanent ministry. The limited endowments of their teachers fail to attract wealthier and better informed individuals; and thus the new interest languishes. A teacher uniting piety and a mind somewhat more cultivated, might, in many instances, speedily form a congregation capable of supporting as a minister, a person used to the habits of the country, and disposed to be contented with a moderate remuneration for his services. Thus, our seminary at Horton will, we hope, perform the double office of supplying our destitute churches with pastors, and new settlements, as yet unoccupied, with missionaries. It will in some sort be a theological seminary and a missionary college. As such, I beg once more to recommend it to the kindness of Christian friends, praying the "Lord of the harvest" both to raise up labourers and to bless our institution as one means of preparing them for their sacred occupation.

It will, I hope, be distinctly understood that the general literary advantages of the institution are open to all, and that, in the case of those who seek theological instruction, no requisition is made except those of piety and suitable talents. I conclude with a list of the subscriptions which have been kindly paid or promised.

	£.	s.	d.
W. B. Gurney, Esq.	-	-	10 10 0
Mr. Joseph Gurney	-	-	10 10 0
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Mrs. Gouldsmith	-	2	2 0
A. B.	-	0	10 0

I am, dear Sir,

Your faithful servant,

EDMUND A. CRAWLEY.

May 24th, 1831.

45, Warwick Street, Regent Street, whither communications may be forwarded, as also to Rev. John Dyer, 6, Fen Court, Fenchurch Street.

DOMESTIC.

Recent Deaths.

Died at Shrewsbury, June 4, 1831, at the house of Mr. H. M. Pulmer, the Rev. John Jones, who was for twenty-one years pastor of the Baptist Church at Newtown, Montgomeryshire, in the 49th year of his age, leaving a wife and seven children (altogether unprovided for) to lament an irreparable loss. Mr. J., on account of a cancerous disease, had his hand amputated, at the above place, on Monday the 30th of May, and died on the Saturday following.

"On Sunday evening, June 5th, the body was removed from Shrewsbury, when the Rev. M. Kent addressed, in the street, a vast number of people who had met together to witness the mournful scene. Many came to Welsh Pool to meet the body, from whence they proceeded to Newtown, at which place the procession arrived at 10 o'clock on Monday morning. Such an affecting scene we never witnessed before: all the factories stopped, all the shops closed, and the inhabitants clothed in mourning. The Rev. G. A. Evors, the only magistrate that resides in the town, came to meet the procession about three miles on the Welsh Pool road, followed by thousands who had come to pay the last tribute to one whose loss is universally felt in the town and its vicinity. Men, women, and children, without distinction, rich and poor together, lined the roads and streets, and literally bedewed them with their tears as the body passed along, all testifying that they had lost a friend, a brother, and a father! An attempt to make any arrangements for the funeral was useless. Feeling, when strong, is not easily controlled—it tramples upon forms, the tears of 5 or 6 thousand mourners were far more to the honour of the deceased than the pomp of a procession. The remains were interred that afternoon at Rhyd-felen, when the following ministers officiated:—the Rev. Messrs. Homer and Davies, of Newtown, Rev. Mr. Morgan, of Welsh Pool, and Rev. Mr. Kent, of Shrewsbury."

The Christian public, and especially the friends of our own denomination, will not hear with indifference the melancholy facts above stated. Mr. Jones's character for talent and usefulness was highly estimated by many in this country, as well as in the principality. It is proposed, by means of subscriptions, to secure an annuity for the destitute widow and children, five of whom are entirely dependant. A respectful recommendation has been signed by the neighbouring ministers of every denomination, and also by the Rev. G. A. Evors of Newtown Hall, and W. Pugh, Esq., Justice of the Peace for the county. It is understood that subscriptions are making in the neighbourhood, and in other places. May the Chief Shepherd touch the hearts of his people with compassion.

Subscriptions will be received in town by the Rev. J. J. Davies, Tottenham; J. Dyer, 6, Fen Court, Fenchurch Street; J. Ivimey, 51, Devonshire Street, Queen Square; E. Lewis, Holloway; I. Mann, 146, Long Lane, Bermondsey; G. Pritchard, 4, York Place, Pentonville; J. D. Rowland, Welsh Chapel, Eldon Street; E. Steane, Camberwell; S. Summers, Esq. 10, St. Paul's Church Yard; and the Rev. T. Thomas, Henrietta Street.

Died on Sunday evening, June 5th, 1831, Ann Ledyard Giles, the beloved wife of the Rev. J. E. Giles, Pastor of the Church at Salters' Hall Chapel, Cannon Street, London, aged 29 years. Her piety and the loveliness of her character, gained her the esteem and affection of all who knew her, by whom her loss will be severely felt. A further account of this amiable woman may be expected in an early number.

BAPTIST HOME MISSIONARY SOCIETY.

The above society held its annual meeting at the City of London Tavern, on Tuesday evening the 21st of June, the treasurer in the chair.

After singing two verses, the Rev. E. Steane, of Camberwell, engaged in prayer.

The chairman briefly introduced the business of the meeting, and called upon the secretary to read the annual report.

The report stated that the society now employs *forty* missionaries; and, *occasionally*, assists upwards of fifty village preachers, whose labours have been eminently blessed in turning many from darkness to light, during the last year.

The society has still to regret the inadequacy of their funds to meet the urgent wants of many new applications.

The following speakers addressed the meeting:—Rev. Messrs. Mann of London, Curzon of Ledbury, Hinton of Reading, Thomas of London, Crawley and Malcom from America, Dr. Cox of Hackney, Ivimey of London, and Mr. Robinson of Leicester. The meeting was very numerous attended, and although the amount of contributions was not equal to some former years, yet it is hoped the cause is gaining ground; and that in the persevering efforts to carry forward the work, and provide the means needful, the society will continue to enjoy the blessing of Him whose salvation they desire to make known, and upon whose blessing they rely for success.

The report concludes as follows:

It is probable that the time is near when every man must stand in his lot, or be put to shame in a way that we have never yet witnessed. If the church yields to slumber, her enemies do not, and if England maintains her high standing among the nations of the earth, it must be by the *reviving* influence and *widespreading* power of religion. If Zion lengthens her cords and stretches forth the curtains of her habitation, the stakes of the tent must be strengthened in the same proportion, otherwise we may anticipate a defeat, like the army that extends the line till the centre is weakened. Every thing in our condition as

a nation announces the approach of some great crisis in our own country, for which nothing can prepare us but the diffusion of knowledge, integrity, and the fear of the Lord. Let it be known in heaven that we pity our brethren who are ignorant of the gospel, that we love God our Saviour, and consider the property and means of usefulness with which we are entrusted, as under bond to Him that gave them, till we have cheerfully borne our full proportion of the labour and expense attending his cause. For what were we redeemed and regenerated but to serve him in the presence of his enemies—And what part of the work of faith and labour of love will appear most important in the day that we cast our crowns at his feet—Will it not be that in which we were workers together with God in saving souls from death, and hastening the coming of that kingdom which is righteousness, and peace, and joy in the Holy Ghost?

“Come then, and added to thy many crowns,
“Receive this one the crown of all the earth,
“*Thou who alone art worthy.*”

ASSOCIATIONS.

SOUTHERN.

The Southern Association of Baptist churches held its annual meeting at Romsey, Hants, the 24th and 25th of May, 1831.

On Tuesday evening six o'clock, brother Yarnold, the Moderator, commenced by prayer, after which, the letters from the churches were read. At seven o'clock, brother Morris, of Portsea, preached from Rev. i. 5 and 6, the brethren Shoveller of Portsea, and Jones of Forton prayed.

Wednesday morning at seven o'clock a prayer meeting was held, the brethren Watts of Yarmouth, Crossman of Anmore, Clay of Portsea, and Davis of Newport, were engaged. At half past ten o'clock, brother Bulgin of Poole, preached from 1 Cor. xii. 3, and brethren Watts of Southsea, and Davis of Whitechurch prayed, after which, the ministers and messengers met for business. In the evening, brother C. E. Birt of Portsea, preached from John i. 14; brother Reynolds (Independent) and brother Cakebread, of Portsea, prayed.

The next Association to meet at Yarmouth, in the Isle of Wight, on the Tuesday and Wednesday in the Whitsun week, 1832; the brethren, Cakebread of Landport chapel, Portsea, and Tilly, of Forton, are appointed to preach, and brother C. E. Birt, to draw up the circular letter.

KENT AND SUSSEX.

The fifty-second Anniversary of this Association, comprising twenty eight churches, was held at Dover, on Tuesday and Wednesday, June 7 and 8. Sermons were preached by the brethren Moulton of Sheerness (Rom. viii. 3, 4.); Garner of Battle (Sol. Song i. 2.); T. Cramp of St. Peter's (Psalm xxxvi. 8.); and Groser of Maidstone (Gen. xlii. 21.). The devotional exercises were conducted by the brethren Crambook, Bolton, W. Paine, Lewis, Giles, Smith, and others. The circular letter was written by brother J. M. Sowle, of Lewes: subject, *Brotherly love*. State of the churches: baptized, 184. received by letter 25; restored 6; dismissed 30; excluded 25; dead 42; *clear increase* 118. Brother Rogers, Moderator; brother J. M. Cramp, Secretary.

ORDINATIONS, &c.

CHELSEA.

On Tuesday, May 24, the Rev. J. Belcher, late of Folkestone, was settled as pastor of the Baptist church at Paradise chapel, Chelsea. Upwards of thirty ministers were present, and a very respectable congregation. Mr. Upton, of Church Street, commenced the morning service with prayer; Mr. Price, of Devonshire Square, read the Scriptures and again offered supplication; Dr. Morison, of Brompton, delivered a very able discourse on the duty of dissent; Mr. Ivimey, of Eagle Street, asked the questions and recognized the union; Mr. Campbell, of the Tabernacle, presented the designation prayer; Mr. Mann, of Maze Pond, addressed the pastor and church from 2 Cor. iii. 5, and 2 Thess. iii. 1; and Mr. Dunn, of Piclico, concluded the morning service with prayer.

In the evening, Mr. Hughes, of Battersea, read the Scriptures and prayed; Dr. Cox, of Hackney, preached from Psalm xc. 1, 2; and Mr. Upperdine, of Hammersmith, closed with prayer and thanksgiving. Liberal collections were made towards the liquidation of the debt incurred by the original purchase of the chapel, and its recent improvements; and while the services of the day were felt to be interesting, it appeared to be the devout prayer of many that the work of God in this populous neighbourhood may be revived and greatly extended.

MOUNT PLEASANT, SWANSEA.

On Wednesday, May 25th, Mr. D. Rhys Stephen, of the Baptist Academy, Abergavenny, was set apart to the pastoral office over the English Baptist Church, Mount Pleasant, Swansea.

At 11, A. M. the Rev. J. Durrant, Swansea (of the Countess of Huntingdon's connexion), introduced the services by reading the Scriptures and prayer, when, in the unavoidable absence of the Rev. J. P. Davis, Tredegar (Mr. S's pastor), the Rev. J. Symmons, of Olney, already in the neighbourhood, after making a few very brief, but apposite and instructive remarks, on the constitution of a Christian church, asked the usual questions. The Rev. D. Davis, Swansea, offered up the ordination prayer, and the Rev. M. Thomas, Abergavenny, gave the Charge to the minister from Rom. xii. 6; "If prophecy, let us prophecy according to the proportion of faith." The uncommonly interesting matter contained in this excellent sermon, as well as the kind, and tender, and fatherly affection with which the respected tutor addressed his young brother will not be easily forgotten by the audience; and will, by the individual immediately concerned, be ever cherished amongst the choicest and fondest recollections of his life. This very gratifying service was closed with prayer, by the Rev. W. Hammerton, Newtown (Independent).

At 7, P. M. the Rev. M. Thomas read the Scripture and prayed, and the Rev. H. W. Jones, Blaenavon, addressed the church from 1 Cor. xvi. 10. In this discourse, the duties resulting from the union just formed and recognised on the part of the church, were stated and enforced with much point and energy, blended with no small degree of affectionate interest. The newly ordained minister concluded in prayer.

YORK PLACE, SWANSEA.

On Thursday, June 2, 1831, the Rev. Robert Roff, was publicly recognised as the Pastor of the Baptist Church, York Place Chapel, Swansea; on which occasion, after the reading of appropriate passages of Scripture, and prayer by the Rev. William Hammerton, of Newtown; the Rev. J. J. Davies of Tottenham, delivered the introductory discourse in which the principles of dissent were very ably and impressively stated and advocated; and proposed the usual questions. The Rev. D. Davies, offered up the ordination prayer. The Rev. J. S. Crisp, President, and Theological Tutor of the Baptist Academy, Bristol, delivered an impressive charge to the minister, and the Rev. E. Jones concluded by prayer.

In the Evening, after reading of the scriptures and prayer by the Rev. J. J. Davies, the Rev. W. Jones, of Cardiff, delivered the discourse to the church and congregation, and the Rev. J. S. Crisp, concluded by imploring the divine blessing on the union thus publicly recognised.

SCARBOROUGH.

The Rev. George Balderston Kidd, formerly of Whitchurch, has accepted the invitation of the Congregation of the Rev. Samuel Bottomley, of Scarborough, to be his successor, after officiating nearly three years as his assistant.

CHAPELS OPENED, &c.

WELTON, NORTHAMPTONSHIRE.

On the 31st. May, a new Meeting House was opened at Welton, Northamptonshire, when Mr. Orchard, of West Haddon, preached from Psalm lxxii. 8.; and Mr. Brooks, of Fenny Stratford, from Revelations xxi. 6. The attendance during the day was very numerous and respectable, and it is hoped this was the commencement of better days in this very dark and benighted village.

LOUGHTON, BUCKS.

On Thursday the 16th of June, a New Baptist Chapel was opened at Loughton, Buckinghamshire, when three sermons were preached, that in the morning, by Mr. Brooks, of Fenny Stratford, from Daniel ii. 44: that in the afternoon, by Mr. Barker, of Towcester, from Psalm lxxxiv. 1. And that in the evening, by Mr. Hillyard, of Bedford, from 2 Cor. v. 11. This place of worship is erected in a very populous neighbourhood, and where there is evidently a strong desire for hearing, as the day of the opening proved, when there were as many attentive hearers unable to get within the doors as the chapel itself contained.

MINEHEAD.

On Wednesday March 1, 1831, was laid the first stone of a Baptist chapel in the Borough of Minehead, Somerset. On this occasion, a large concourse of people attended, and addresses were delivered by the Rev. S. Sutton and J. Cocks from Psalm xxvi. 8, and Isaiah xxviii. 16. In this town there were formerly three dissenting chapels, but as they were built on leasehold ground they successively fell into the hands of the Lord of the Manor, who, in each case, refused to grant a renewal of the lease; hence for many years the Gospel has been excluded from the place. But through the kindness of Sir T. D. Acland, M. P. a spot of ground has now been procured, and the friends of religion in the neighbourhood have gladly availed themselves of the opportunity of commencing the erection of another place of worship where they hope the Gospel will be perpetuated to the end of time.

UNION OF TWO CHURCHES AT PORTSEA.

On the 13th of May, 1831, a public meeting was held in Landport chapel, Portsea, (lately called Lake Lane chapel) to recognize the union of the church and their minister lately worshipping in the chapel in Marie-Jabonne, Portsea, with the church meeting in the former place of worship.

The circumstances which led to this union, were, the large and commodious size of the former chapel, and the inadequacy of the latter to accommodate the worshippers. It was also thought by the mutual friends of both the churches, that their best interests were likely to be promoted by the union of the Rev. C. Cakebread with the Rev. John Clay, as joint pastors of the united church; arrangements were therefore made, and this meeting was held to supplicate the divine blessing to rest upon it. The brethren Birt, Morris, Tilly, Shoveller, Watts, Neave, Crossman, and Cousen, took parts in the services, at the close of which, many persons were disposed to offer up the devotional aspiration of the Psalmist, "O Lord, I beseech thee send now prosperity."

At a meeting of ministers and members of the Baptist denomination holden for prayer and conversation at the Rev. James Upton's meeting-house, June 21st, 1831;

It was resolved unanimously:—

That this meeting is deeply impressed with the necessity of some organized plan, by which the state of the churches, and the progress of the gospel in connexion with the denomination may be ascertained, and it does respectfully, but earnestly entreat the London ministers to organize such a plan before another Anniversary.

Signed, JAMES UPTON, Chairman.

SUNDAY-SCHOOL JUBILEE,

To be celebrated September 14th, 1831, the Anniversary of the Birth-day of Robert Raikes, Esq. the Founder of Sunday-Schools.

Sunday-Schools took the lead in the efforts of modern christian charity: they were established about the end of the year 1781, and have continued to the present time with increasing prosperity. The fiftieth year of these important Institutions is a period adapted to call the past to remembrance, and also to excite gratitude to that God who taught his servant Raikes to devise the plan, who animated his successors to prosecute it with zeal, and who has largely blessed their gratuitous labors. It is also an era from which fresh efforts should be made to extend, improve, and perpetuate the Sunday-School system.

The Committee of the Sunday-School Union, therefore, whose object it is to promote the extension of Sunday-Schools universally, call upon all the Friends of these Institutions to present them with a Jubilee Offering. They propose that the sum of £10,000. should be raised on this happy occasion,—1st, to encourage the Erection of additional permanent Buildings adapted for Sunday-Schools, which may also be suitable for Infant or Day-Schools;—2dly, for the Promotion of Sunday-School Missions.

If the Friends of Sunday-Schools make one general effort, there is no doubt that this Sum can be easily raised. The following plans are suggested for this purpose:—

1. A collection in all places of public worship, on Sunday, September the 11th, 1831.
2. Donations of one shilling and upwards from the friends and teachers of Sunday-schools, and one penny from Sunday-school children. Collecting cards will be provided by the Sunday-School Union.

The following resolutions of the Sunday-school Union state the plan proposed for celebrating the Sunday-school jubilee:—

1. That the Sunday-school jubilee be held on Wednesday, the 14th September, 1831, the anniversary of Mr. RAIKES's birth-day.
2. That a prayer meeting of Sunday-school teachers, either united or in each separate school, as may be thought most advisable, be held from seven to eight o'clock in the morning.
3. That the children in the schools connected with the Auxiliary and Country Unions be assembled for public worship; the service to commence at half-past ten and close at twelve.
4. That at six o'clock a public meeting be held in Exeter Hall, for the teachers of London and its vicinity, and that public meetings be held at the same time in each of the country Unions.

5. That a collection be made at the public meetings to complete the jubilee offering.

6. That as Sunday-school Unions do not at present exist in some parts of this country, it is recommended that in such places Sunday-school teachers should unite for the purpose of celebrating the jubilee according to the above plan, and transmit their contributions to the Sunday-school Union.

The committee of the Sunday-school Union, while they feel thankful for the past success of Sunday-schools, are fully persuaded that much yet remains to be done. Many schools are destitute of suitable places in which to instruct the children, and many additional schools could be established if suitable buildings were erected. Many parts of our country are also very inadequately supplied with Sun-

day-schools; and the efforts of Sunday-school missionaries are greatly needed to promote the establishment of new and the improvement of old schools. Sunday-school teachers feel that while they are giving up their most valuable time, and using their best efforts for the gratuitous instruction of their scholars, that they have a powerful claim to present to the christian public, while they ask not for themselves, but for the dear children in whose temporal and spiritual welfare they feel the deepest interest.

THE TRUMP OF JUBILEE SOUNDS! Hasten christians to express your grateful acknowledgments to God for his mercies and for your early religious instructions.

THE TRUMP OF JUBILEE SOUNDS!! Hasten to rescue the youthful slaves of ignorance and sin.

THE TRUMP OF JUBILEE IS HEARD!!! Catch the glad sounds of salvation, spread them throughout the earth; and may their lofty swellings reach the hosts of heaven, to animate their praises and to increase their joys.

Portrait of Raikes, and Jubilee Hymns.

Preparing for publication, and expected to be ready by the 1st of July, 1831, "Jubilee Cards," with a portrait of R. RAIKES, Esq., and Original Hymns, by James Montgomery, Esq. finely engraved on steel, price 3d.

. We respectfully suggest to the committee of the Sunday School Union, that the name and portrait of William Fox, Esq. deserve to accompany those of Robert Raikes, Esq. as having been one of his cotemporaries, and the founder of the "Sunday School Society." Why should not Fox the dissenter be associated with Raikes the churchman?

NEW PUBLICATIONS, &c.

Just Published.

The Protestant Dissenters' Catechism, with an Appendix and a Preface. By Dr. NEWMAN, the twentieth edition; including an Account of the Repeal of the Test Act, and many other improvements.

A Letter addressed to the Hon. and Rev. Baptist W. Noel. Occasioned by his Statement and Illustration of certain great principles of action, in the speech delivered by him at the Anniversary of the British and Foreign Bible Society at Exeter Hall, on Wednesday, May 4, 1831. By FIAT INSTITUA.

The Constitution of the Bible Society, defended in a Letter to the Hon. and Rev. Gerard T. Noel. By JOSEPH FLETCHER, D. D.

Recognition in the World to Come, or Christian Friendship on Earth perpetuated in Heaven. By C. R. MUSTON, A. M.

An Appeal to the Clergy: addressed more particularly to the Bishops and Dignitaries of the Church of England, on the State of Religion, Morals, and Manners in the British Metropolis; shewing the necessity of a Reformation in the present Constitution and Government of the English Ecclesiastical Establishment, to preserve the Nation from the Desolations of Infidelity.

The English and Jewish Tithe Systems compared, in their Origin, their Principles, and their Moral and Social Tendencies. By THOMAS STRATTEN.

Memorials of the Stuart Dynasty, including the Constitutional and Ecclesiastical History of England from the decease of Elizabeth to the abdication of James II. By ROBERT VAUGHAN, Author of "The Life and Opinions of Wycliffe." 2 vols.

A Text-Book of Popery: comprising a brief History of the Council of Trent, a translation of its doctrinal decrees, and copious extracts from the Catechism, published by its authority, with Notes and Illustrations. The whole intended to furnish a correct and complete view of the Theological System of Popery. By J. M. CRAMP. In one volume.

The Power of Religion exemplified in the experience of Agnes Beaumont of Edworth, Bedfordshire; a persecuted member of the Church of the Immortal John Bunyan; written by herself: with a Preface by THOMAS MIDDLEDITCH.

Preparing for Publication.

The religious public are generally aware that Mr. Morris's intended Memoir of the Rev. Robert Hall, was announced for publication in May last. In consequence, however, of an arrangement made with the Publishers of the Complete Works of Mr. Hall, the Memoir is for the present suspended, but may be expected to appear as soon as circumstances permit.

On the prevailing neglect of Pastoral Duty in Dissenting Churches. By P. HENSON.

A Voice from Wellclose Square. By JOSEPH MEAD, late Secretary to the British and Foreign Seamen's Friend Society. This Work will contain the unanswered Queries proposed to the Rev. G. C. Smith, by the Sheffield and Clerkenwell Auxiliary Seamen Societies. Notes concerning Agents Cash, &c.

Errata in last Month's Magazine.

Page 231, fifth line from the bottom, for mutandi read mutandis.

Page 232, seventeenth line from the bottom, for perseverance, read perseverence.

Page 252, seventh line from the top, for Wesleyian, read Wesleyan. Sixth line from the bottom, for addressed read address.

IRISH CHRONICLE,

JULY, 1831.

THE Seventeenth Anniversary of the Baptist Irish Society, was held at the City of London Tavern, Bishopsgate Street, on Friday morning the 24th of June, J. Easthope, Esq. M. P. in the chair. The company, on account of a heavy rain, was not so numerous as on former years; but never was there a more serious or more delightful meeting experienced. The Report of the Society's proceedings was unusually cheering: the statements of the treasurer, that more money had been received, and the treasurer in better circumstances, than on any former occasion, drew forth strong expressions of thanksgiving to God. On account of the lateness of the day it is found impossible to give a full account of the proceedings of this delightful meeting, they have however appeared in the "Christian Advocate," of Monday the 27th of June, and an abridgment may be expected in the next Chronicle.

The letter of Mr. Allen of Ballina, in regard to the famine in Mayo, which appears in this Chronicle, was read at the Meeting; it produced strong feelings of sympathy, and some contributions. In the afternoon of Friday another letter from him was received, and on Saturday another, containing accounts still more appalling; these have been sent to most of our ministers, and will be sent to all throughout the kingdom, as it will be necessary, if all the children in the district of our schools, who have belonged to them or who are pressing into them, be saved from perishing by famine that £800 or £1000 be raised, towards which sum we have [June 27] received upwards of £300.

ANNUAL MEETING.

From the Report, we furnish a few extracts:—

"The committee will first mention some general facts, from which the usefulness of this, and of similar institutions, may be seen, as to the indirect influence produced upon Roman Catholics themselves. In some former Reports, mention was made of pilgrimages performed by multitudes of persons to Lough-derg, or the Red Lake; and to Crogh Patrick, or the Reek: These were very favorite practices on the part of the people, and very lucrative to the officiating priests, who resided at those sacred places. It is stated by one of our correspondents, who resides in Connaught, that those pilgrimages and penances have been lately discouraged; and also, that it is publicly reported, that a considerable number of the holy-days have been prohibited. Are not these strong and unequivocal proofs, that the darkness of superstition is fast receding before the light of revelation?

"The following statement relates to a district in the distracted county of Clare, where such disgraceful outrages have lately taken place, and such awful murders have been committed. Mr. Thomas says, April 18th, 1831—"I trust the Lord is building the walls of the spiritual Jerusalem, even in these troublous times. I mention one instance to shew the usefulness of the Society's labours

in bettering the state of the peasantry; and as a proof of what might ultimately be expected from the system it has adopted and acted upon. A parish in the county of Clare, Clonola, has for several years been attended to by the Society's readers, who have circulated many copies of the Scriptures among its inhabitants: schools, also, have been supplied by the Society, in it; and many of the grown-up young men in this parish were instructed in them. It is a pleasing circumstance, that in this place, though the county has been so generally convulsed, there has not been a single act of outrage or of mischief.' The committee feel confident, that these facts will greatly encourage the members of the Society to persevere in this 'work of faith, and labour of love, and patience of hope,' rejoicing, that while they afford proofs that the higher objects pursued by the Society have been effected—the spiritual and eternal interests of men; that subordinate benefits have also been conferred, by teaching our fellow-subjects, who reside among men of violence and bloodshed, to 'fear God and the king.'

"The following pleasing anecdote relates to the *Hammersmith School*, taught by Mrs. Caldwell, in the pleasant village of *Cranagh*. Mr. Lang of Ballina, of the Methodist Society, in conversation with one of the Irish readers, said, 'Walking a few days ago through the village of *Cranagh*, I met some ragged children with Testaments under their arms: ob-

serving them to be orderly and modest. I asked them with whom they were at school, and under what society? What books they had? &c. &c. Receiving satisfactory answers, I further asked them, 'Who was Jesus?' They replied, 'The Son of God, the Saviour of men, the Word who was with God, and the Word who was God.' Another, whom I asked what the Scriptures were? answered, 'All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, and instruction in righteousness.' Not having much time, I bid them good bye, after commending their mistress, and urging them to continue their scriptural course. On my return the same day, I passed again through the village, hoping I should meet with some of the good children. But how was I surprised, when nearly all the children of the village assembled, and ran on before me, with countenances which seemed to say, 'Sir, ask me a question from my book?' I commenced, and to whatever question I proposed, a speedy, sensible, and scriptural reply was given; and whatever portion of the New Testament I mentioned, some one or other of the little company, named the chapter and verse, and repeated it with as much accuracy as if they had read it from the book. They accompanied me to some distance, and never was I more astonished or delighted in my life. I could not hesitate to ascribe honour, and praise, and glory, to that God, who out of the mouths of babes and sucklings hath perfected praise.

"The committee conclude their Report of the Schools, by relating a pleasing anecdote. An old pauper cripple, thus addressed one of the Society's agents:—'You well know what was my poverty and distress. My little ones, seven in number, were feeble and helpless. On these crutches I travelled, begged, and brought home every night what supported them. You, as master of one of the Society's schools, was the first person who put a book into either of their hands. The opportunity of getting for them free education induced me to send them, otherwise, I know they would never have obtained a word of learning. One of my sons was, for some time, a schoolmaster under the Society, he then went into the constabulary, and is now a non-commissioned officer in the East India Company: two others, in consequence of the education they received, were enabled to conduct business as dealers in the country for some time, and are now trading between Ireland and America. My eldest daughter is at present conducting a prosperous school in the town of Sligo, and the rest of my daughters are receiving instruction under her care.' The old man added, 'For these

blessings, I have to thank God daily, and never omit to pray for the Societies which he has raised to scatter his blessings so profusely through this land.'"

FAMINE AMONG THE BAPTIST IRISH SOCIETY'S SCHOOLS.

A circular from the committee of the above named Society, dated the 7th inst. has been sent to the ministers of our London churches, requesting that collections in aid of the children in the schools of the Ballina and Sligo districts, might be made; and several of them have complied with that request. It has been thought that the following letter just received from Mr. Allen, might deepen the impression of commiseration on behalf of our suffering fellow-subjects, and call forth increased contributions for their assistance.

JOSEPH IVIMEY.

GEORGE PRITCHARD.

51, Devonshire Street, Secretaries.
Queen Square.
June 20th, 1831.

Ballina, June 15th, 1831.

"MY DEAR SIR,

"On Saturday last I received your's. On Monday I commenced a tour among my schools, and yesterday, (except as I dismounted at the different stations,) I was on horseback from eight in the morning till nine at night, and travelled, at least, 45 English miles. I had no apprehension, when I wrote you last, that the distress was so appalling. To save hundreds of the children and their parents is absolutely impossible. Do what you will, or what you can, they must die. The last earthly substance the poor creatures had, in the shape of a cow, a horse, or an ass, is sold: and the provision bought with it, consumed. To talk with them, would rend a heart of stone. Many of them are already past hope; and, of course, every day will add to the list of the distressed. In fact, all that can be done, is, to render very slender assistance till the beginning of August, when the potatoe crop will be ready.

I have already distributed two tons of meal, for which I paid £36.; and, by the time this reaches you, I suppose I shall have distributed another ton, which in all will make £54. Of course this, agreeable to your directions, has been confined to the readers, school masters, school mistresses, children, and parents of children, connected with our schools. Of this two tons will have been

distributed, gratis, on your account; and one ton for which I shall take payment, at first cost, in four months, on my own account. And from this, I may say, the readers and teachers, as their salaries soon become due, will have a supply till harvest; but the extent of assistance rendered to the children will only be for *one week*. Lest this should seem an extravagant distribution, I would just say, I have in my district upwards of 30 schools. Of these I am sure no less than 200 families are now distressed; in fact, are either begging, or, what is worse, starving, through shame, at home. Two tons of meal, then, is not two stone for each family; and each family perhaps contains from five to ten individuals. But every week will find us worse, and I am sure no less a sum than £50 or £60 per week, for the next five weeks, will render even partial aid.

I have, according to your directions, brought back to the schools, no less than 40 families of children, and before the end of the week, I shall have brought back 40 or 50 more; but then, how are they to be kept there? I have also relieved numbers of families, who, for weeks past, had fed upon seaweed, or common cadlock and other field herbs. But, of course, two stone of oatmeal will soon be gone: let the friends of the cause step forward, then, and lend a helping hand. If there was ever a time in which they might endear the operations of the Society to the natives of Ireland, it is this. Let them shew that they care for the body as well as the soul; and by attending to the lesser, they will in all probability benefit the greater. Let there not be a Baptist congregation through England, to which an immediate appeal is not made. Let us have some old clothes, say 2 or 3000 suits, for the children and parents are naked as well as famishing. But tell the friends in England, it is useless to send old clothes, unless they also send means to procure food: for unless they send means to procure food, they will not need clothes long. I am confident, Sir, no exertion on your part will be wanting; and I trust you will be able to raise us up many steady friends in this distressing crisis.

I am, my dear brother,
Your's faithfully,
J. ALLEN.

To the Rev. Joseph Ivimey.

P. S. I hope to hear from you as soon as possible.

The following sums have been received:—

	£.	s.	d.
Eagle Street Congregation.....	34	16	2
Salters' Hall	21	0	0
Keppel Street	31	3	2
Elim Chapel, Fetter Lane	7	5	2

Little Wild Street	3	9	0
Charlton and Sunbury, by Mr. Wilmshurst	2	9	0
Kensington Gravel Pits, by do.	3	10	0
Devonshire Square.....	15	9	10
Mrs. Holland, King St. Bristol	5	0	0
Mr. Henry Rogers, by the Rev. R. Davis	5	0	0
Henrietta Street - - -	20	0	0

Received at the Public Meeting.

Collection at Mill Yard, Goodman's Fields, by Rev. J. B. Shenston - - -	2	4	0
Collection at Crouchend, Hornsey, by ditto - - -	4	2	0½
Rev. John Dyer - - -	0	15	0
John Easthope, Esq. M. P. -	5	0	0
"A Free Sovereign" - - -	1	0	0
Anonymous, by Mr. Ivimey -	1	0	0
Collected by Little Jane at Mile Town, Isle of Sheppy -	0	7	9½
Anonymous "for the body" -	0	10	0
Rev. R. Adams - - -	1	0	0
Rev. J. B. Birt - - -	0	10	0
A Friend - - -	0	10	0
For "Temporal Starvation" -	1	0	0

Received by the Treasurer for the Society up to June 18th.

Portsmouth, Portsea, and Gosport Auxiliary Society:			
White Row, one-third of Subscriptions - - -	7	8	7
Forton Sunday School - - -	1	11	10
Lake Lane ditto - - -	2	9	6
Marie-la-bonne ditto - - -	1	1	0
Forton one-third of Subscriptions	1	1	10
Lake Lane ditto - - -	0	6	0

DONATION.

Meeting House Alley - - -	3	3	0
East Lane, Walworth, Female Auxiliary Society, by Mr. Steward - - -	10	0	0
A Friend, by Rev. Rich. Davis	1	1	0
Norwich, Penny a-Week Subscription, by Mr. John Cozens	4	0	0
Baptist Church, Great Brickhill	1	0	0
Mr. Wm. Allport, Padstow -	1	0	0
Collected at Newbury, by Rev. George Pritchard - - -	10	10	4
Mrs. T. Rippon, Moiety of Contribution - - -	14	0	0
Ditto, ditto, for the neglected Irish - - -	5	0	0
Mare Street, Hackney School, by Miss Meyers - - -	5	12	6
Mr. Thos. Horsey, Subscript. -	1	1	0
Ditto, collected from a few friends	2	10	0
Kettering Missionary Society, by Thos. Gotch, Esq. - - -	5	0	0
Milton, ditto, by ditto - - -	2	10	0
Prescott Street, one-third of Collection, by G. Morris, Treasurer - - -	26	10	0

Mrs. Ridley - - -	1 0 0	Collected by the Rev. Mr. Middleton	- - -	27 1 2
Mrs. Stevens - - -	1 0 0	Collected after a Sermon at Fetter Lane, by the Rev. Dr. Collyer	7 15 2	
Wigney, Esq. Subscription	1 1 0	Keppel Street Auxiliary Meeting		
Rev. Stephen Davis, collected by him - - -	49 6 6	Branch - - -	5 6 6	
Mr. Wright, the Collector -	51 4 0	Ditto, ditto, Ladies	6 18 1	12 4 7
<i>Leamington, by Rev. J. Wilson.</i>				
C. and W. - - -	1 5 0	Worsted, Penny Society by Mr. Blakeley - - -	- - -	2 0 0
Two Friends - - -	1 0 0	Produce of Plate, by a Friend to Ireland - - -	- - -	0 17 0
One ditto - - -	0 8 6	St. Neot's, Miss Madox's Young Ladies - - -	- - -	0 14 6
Metcalfe, Esq. - - -	1 0 0	Bewdley, by Rev. Geo. Brookes	2 10 0	
Mrs. Way - - -	2 0 0	Haworth, by Rev. Miles Oddy	4 0 0	
		Ilford, Missionary Association, by Rev. J. Smith	- - -	9 0 0
A Friend, by W. L. Smith, Esq.	1 1 0	<i>Received at the Public Meeting, June 24.</i>		
Mr. Wyke - - -	1 1 0	Ladies' Association, Hammer-smith, by Mrs. Ottridge	- - -	13 13 7
Mrs. Wyke - - -	1 1 0	Freewill Offering of a few friends, at Unicorn Yard, in aid of female schools under the patronage of the "Baptist Irish Society" - - -	- - -	3 0 0
Collected by Mr. Campbell, Baptist Minister - - -	2 7 4	Mr. Harrison of Hadlow, Kent, by Rev. T. Shirley - - -	- - -	5 0 0
J. Hepburn, Esq. Subscription	1 1 0	Tewkesbury Collection, by Miss Jones - - -	- - -	6 0 0
Collected by Mrs. Phillips, Bristol.		Rev. Robert Humphrey, Col-lumpton - - -	- - -	0 10 0
Mrs. Hensley - - -	0 10 0	Dean Street "Baptist Irish School," by Rev. Thomas Lewis - - -	- - -	6 0 0
Mrs. Brownville - - -	1 1 0	Dorman's Land, by Rev. G. Chapman - - -	- - -	4 0 0
Mr. Hughes - - -	0 10 0	Anonymous - - -	- - -	1 0 0
Mr. Walter's Box - - -	1 9 0	Ditto, "for the Soul" - - -	- - -	0 10 0
Mrs. Ward, Chepstow, Subscription - - -	1 1 0	Maze Pond Auxiliary Missionary Society, by W. Beddome, Esq. - - -	- - -	5 0 0
Small Sums - - -	4 5 0	SCRAPS to be given as rewards to the "Scripture Repeaters" in the Female Schools under the patronage of the "Baptist Irish Society."		
		Collected at the Doors of the Tavern - - -	- - -	30 0 0
From the Rev. Mr. Ayres, Keynsham.		<i>Subscriptions received by W. Napier, Esq.</i>		
Mr. Edwards - - -	1 1 0	No. 1, Mecklenburgh-street, Mecklenburgh-square, Treasurer; Messrs. Burls, 56, Lothbury; Rev. J. Ivimey, Devonshire-street, Queen-square; and Rev. G. Pritchard, 4, York-place, Pentonville, gratuitous Secretaries; and by Messrs. Ladbroke and Co. Bankers, Bank-buildings.		
Mr. Siere - - -	1 1 0			
Mrs. Harris - - -	0 10 6			
Mr. Derrick - - -	0 10 0			
Small Sums - - -	2 17 6			
Eagle Street Auxiliary, one third of Funds, by Mr. Neale, Treasurer - - -	14 0 0			
<i>Received by Mr. Dyer.</i>				
Ilford Missionary Association, by Rev. James Smith - - -	9 0 0			
Boxmoor, Friend, by Lieut.-Col. Moxon - - -	0 5 0			
Watford, Auxiliary Society -	4 12 0			
Kington, Missionary Association, by Mr. Birch - - -	3 6 8			
New Mill, &c. by Mr. Clarabut	2 12 0			
Goswell Street Auxiliary, by Mr. Box, one-third - - -	7 5 8			
Leicestershire, by Rev. J. P. Mursell - - -	20 0 0			
Ashford Missionary Association, by Rev. James Payne - - -	3 3 6			
Mrs. Duthoit, by Rev. W. Shenson - - -	1 1 0			
Tiverton Penny Society, by Rev. J. Singleton - - -	2 14 8			
Lewes, Auxiliary Society, by Rev. J. M. Sowle - - -	6 10 0			

MISSIONARY HERALD.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Mission House, No. 6, Fen Court, Fenchurch Street, London: or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

BAPTIST MISSION.

HOME PROCEEDINGS.

ANNUAL MEETING.

IF to associate with a number of Christian friends, collected from various parts of the United Kingdom, in the solemn worship of our heavenly Father—to listen to the recitals of his goodness, as shewn in the continued triumphs of his Gospel—and to witness new proofs of the devoted attachment of his people to the Redeemer's cause; if these are to be regarded as legitimate sources of satisfaction and delight, many have been privileged to partake of them during those annual services of which we are now to give our readers some brief account.

The introductory meeting of the Committee with their ministering brethren from the country was held at Fen Court, on Tuesday morning, 21st June, on which occasion John Broadley Wilson, Esq., Treasurer of the Society, presided. The number present was about the same as usual; and it included our missionary brethren Flood and Cantlow, who had returned from Jamaica, on account of ill health, a few days before. The proceedings of the meeting were opened with prayer by the Rev. Joseph Tyso of Wallingford, and closed in the same way by the Rev. Thos Shirley of Seven Oaks.

On Wednesday morning at eleven o'clock, the first public service was held in the Poultry Chapel, which was lent by the Christian kindness of the Rev. John Clayton and friends. After the Rev. W. Groser, of Maidstone, had read a portion of the scripture and prayed, the Rev. C. E. Birt, A. M. of Portsea, delivered a very able and interesting sermon, abounding in important matter, and present-

ing very scriptural views of the kingdom of our adorable Redeemer. The passage selected as the basis of his discourse was Psalm xlv. 3, 4: "*Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty. And in thy majesty ride prosperously because of truth and meekness and righteousness; and thy right hand shall teach thee terrible things.*" He commenced his sermon by remarking that the union between the Redeemer and his church was a subject on which the sacred writers delighted to exert all their powers. That to represent it they borrowed imagery from the most endearing unions in human life, and described the church as the daughter of this great king, as his sister, and as his bride. The Psalm from whence the text is selected employs this imagery, and that it was intended to apply to the Messiah and his kingdom, is evident from the fact, that its most splendid and sublime passages are borrowed by the New Testament writers, and applied to those parties in a manner which proved that the prophetic Psalmist must have been steeped in the spirit of the Christian dispensation. The writer commences the Psalm as though he were about to enlarge on a theme which had largely occupied his thoughts; but the moment his eye takes a view of his subject he is carried away with it, and partly expresses the deep feelings and desires of his soul in the language now employed as a text. After farther remarking that the text proved a reciprocity of feeling between Christ and his church, and shews the ardour of her desire for the glory of his kingdom, the preacher proposed to consider the text—I. As furnishing a beautiful representation of the Messiah; II. As containing the prayer of his church; III. as exhibiting the great interests involved in the prayer; and IV. As teaching the certainty of the Messiah's success. In illustrating the portion of the text which contains a representation of the then expected Messiah, he remarked that he appears in the attitude of a warrior. That as the world is in opposition to Christ, so he arises to conquer it. In this aspect he was first presented to our first parents in Eden, as bruising the head of the serpent; such was

the testimony of the prophets of him in this view, that the Jews mistook the subject, and expected him to prove a worldly conqueror; the New Testament describes his mission as being to destroy the works of the devil; and angels at his birth invited mankind to receive him as their Lord. His personal history was shewn to correspond with this description, and in the Revelation made to John, he is shewn yet to sustain this warlike character. The preacher farther observed, that in this representation power is ascribed to him, as he is called, "*Most Mighty*." This power was shewn not to consist, as in the case of earthly heroes, in the extent of his army, but in himself. Though it was veiled during his visit to our world, it was not hid. He proved his dignity, and shewed his control over both worlds. He is now exalted in heaven, having power over all flesh, and acts as the Governor of the universe. In advancing to the second head of discourse, the preacher shewed the prayer of the church to be appropriate to the character the Messiah sustains. Its general sentiment is, *Prepare for action*. His sword is his word, and the power of its terrors and its grace was very forcibly illustrated. The prayer expresses the desire of the Old Testament church, which was missionary in its spirit, and is the desire of believers in every successive period. It was then shewn that the glory and majesty of Christ were consistent with his purpose: "*He shall be great*." These were shewn alike in his personal ministry, in which his spiritual glory, independent of all that was adventitious, was manifested; he goes forth in this glory and majesty in the promulgation of the gospel, which is great in itself, not dependant on public opinion, but its standard. It was shewn that the prayer of the believer embraced the speedy and prosperous advance of the Messiah's kingdom. Christ himself came to establish it, and his people resemble him in loving this kingdom better than any thing else. The great interests involved in the prayer of the text were shewn to be those of *truth*, the object of Jehovah's love, and the means of destroying the usurpation of Satan. The adaptation of the atonement to effect the great purposes for which it was designed was here very forcibly and beautifully illustrated. *Meekness*, a word unknown in the vocabulary of the world, men being found "hateful and hating one another." It has its seat in the heart, and elevates man to his proper dignity as an immortal being. And *righteousness*. The contrast between the introduction of sin and holiness is indescribably great. Public idolatry was described as only a palpable expression of the universally depraved state of the heart of man, and righteousness as

restoring him to the image of God. The preacher then proceeded to the last part of his subject, to contemplate the certainty of the Messiah's success: "*Thy right hand shall teach thee terrible things*." Here it was shewn, that the manner of the Messiah's success is awful. He appeared in the world, and effected by power and suffering the salvation of his church, that church was founded in blood, deluges of the blood of martyrdom have stained its banners, cities and empires have been overturned to establish his church, and moral storms and earthquakes are yet before us. This view equally accords with individual experience. "With him is terrible majesty," which is alike manifested in the salvation of his people, and the destruction of his enemies. This success was shewn to have its source in the power of Christ. God is jealous of this fact, and is ever intent on the honour of his Son. It has been the strength of Christ, and not human efforts, which has done that which the church has beheld. This success was proved to be certain. His "*right hand shall teach him terrible things*." It is no longer prediction, but certainty; not experiment, but fact. The Apostolic ministry destroyed the Paganism of Greece and Rome. No untried difficulties can oppose the gospel. Christ has conquered, and he will do so. All his promises are not yet fulfilled, but they will be, for his power is unlimited. The preacher closed this excellent sermon by shewing that the true church of Christ must always be concerned for the increase of his kingdom; that we have not done all that we should do; and, that whatever we accomplish should be done with a simple view to the glory of the Redeemer.

The Rev. Josiah Wilkinson read appropriate hymns, and the Rev. James Sprigg, of Ipswich, closed the service with prayer.

In the evening, at Surrey chapel, after the Rev. Eustace Carey had read the Scriptures, and the Rev. Howard Malcom, M.A. of Boston, America, had offered solemn prayer, the Hon. and Rev. G. H. R. Curzon delivered a sermon eminently distinguished for its evangelical sentiment, its christian simplicity, and the fervent and affectionate mode of its delivery. His text was Matt. x. 8. "*Freely ye have received, freely give*." The preacher commenced by remarking that in the first age of christianity there were two men pointed out as "the servants of the most high God, who declared unto men the way of salvation;" and considered that this representation was perfectly correct, inasmuch as ministers are bound to declare the whole will of God, whether men will regard it or not. He remarked that as the Supreme Being has given us information in reference to chris-

tian liberality, we must as his servants—his children—his ministers declare it. Not indeed in the place of those truths which are essentially connected with salvation, but to those who have received the gospel, and who are therefore concerned for the advancement of the divine glory. This subject of christian liberality may be preached in entire suberviency to the gospel, inasmuch as we must hope and pray that it may be the instrument of bringing sinners, who are now perishing, to Christ. It was argued that as the spirit of christianity was a spirit of benevolence on the part of the Holy Trinity, so we should aim to imitate the example, and to partake the glory. Nor must it be forgotten that we are not to overlook the edification of saints, which is very greatly promoted by our indulgence in the spirit of christian benevolence. As nothing can be more important than that we should devote ourselves to Christ, so we should give evidence of such devotedness by breathing his spirit, and imitating his example. Having farther remarked that this christian excellence should be *permanently* manifested, the preacher proceeded to take a very extensive survey of the providential and spiritual blessings we had freely received at the hands of the Redeemer, and the obligations under which we were laid to diffuse the knowledge of these blessings to others. Not only had our temporal necessities been ever supplied, but we had received, in preference to fallen angels, the only begotten Son of God. Man felt not that he wanted a Saviour; he prayed not for him; but, to the astonishment of men and of angels, he has been given. The gift has been free, without any consideration of moral excellence in us. These facts have been distinctly recognized by good men in every age. Lost sinners are invited freely to receive Christ, and are assured that “whosoever shall call on the name of the Lord shall be saved;” and as we have, unwished for on our part, been put in possession of these blessings, we are bound from gratitude and love to extend them to others. The preacher proceeded on these principles very forcibly to argue the importance of a full exhibition of the gospel,—to consider the responsibility of those who possessed it,—and to shew the importance of universally extending it; that so amidst the prevalence of error, and the ravages of death, the church of Christ may be kept up. He shewed that this christian benevolence should manifest itself in the exercise of love towards each other, that we should especially regard the soul, and that constancy should mark all our benevolent operations; and concluded his discourse by recommending self-examination, and, by a forcible exhortation, personally to devote ourselves to God, and to the best interests of men.

The hymns were read by Dr. Cox, and Messrs. Blakeman, of Crayford, and Pilkington, of Rayleigh, and the service was closed by Mr. Elvey, of Fetter lane.

At the Prayer Meeting held at Devonshire Square Meeting-house, an animated address was delivered by the Rev. James Edwards, of Nottingham. Prayer was offered by the Rev. Messrs. Pilkington, of Rayleigh, Garrington, of Burnham, Wilson, from Ireland, and Upton, Sen. of London.

At eleven, a large congregation assembled in the spacious and elegant chapel near Finsbury Circus, Moorfields, the use of which had been most cheerfully and kindly granted by the Rev. Alexander Fletcher and his friends. After a hymn, read by the Rev. O. Clarke, of Bath, had been sung, and prayer offered by Dr. Newman,

The *Chairman*, W. B. Gurney, Esq. expressed his gratification, that another opportunity presented itself of attending an Annual Meeting of this Society. Many of those then assembled, had been favoured with an opportunity of being present at many recent meetings of a similar nature, and had felt that the object pursued was but one. But as the meeting was now assembled especially to promote the interests of the Baptist Missionary Society, he would, for a moment or two, refer to the report about to be presented. If that report should be of an interesting kind; if it should appear, that in one part of the earth many have been added to the numbers of our churches; and if in another part of the world attention had been excited, and a dissatisfaction expressed with their own systems of idolatry; the meeting would be encouraged to go forward cheerfully, to give their property freely, to trust God in every future emergency, and to resolve that if more labourers were wanted the requisite supplies should be afforded. He trusted that the feeling would universally prevail that they all stood on holy ground, and that every speaker would be imbued with the delightful conviction that he was engaged in the cause of God.

The Rev. *J. Dyer* then proceeded to read the Report; and the Treasurer's account was presented to the meeting from the chair.

The Rev. W. H. MURCH, of *Stepney*, in moving the reception of the report, &c. represented that he was most unexpectedly, and without any degree of preparation, called upon to submit a motion to the assembly, on account of the absence of the gentleman who was engaged to have done so. But still he had no difficulty to meet the case, as he was quite sure that such a report must be received. Every thing in that document was encouraging, except the allusions it had made to the

savages of death. All in the East and in the West, abroad and at home, called for thanksgiving to God. Once we very properly were accustomed to thank God for the conversion of a single Hindoo, after many years of labour; but now we hear of more than 30 families, comprising 100 persons, turning from idolatry to Jehovah. Look at Colombo, see the holy man who felt it his duty to leave an important and useful station in this country, to visit heathen lands, and see him with hundreds of young persons already under his instructions. Look at Jamaica, and see a poor man, notwithstanding that he enjoyed the friendship of his master, receiving twenty lashes on his bare body for engaging in public prayer; but that man was now redeemed from the fetters of slavery, and now he could no longer be flogged for such a practice; but may accomplish his object of doing good unmolested. In Jamaica too, though only fourteen ministers had laboured there since 1827, there had probably been as much good done as by the whole body of Baptist ministers in this country during the same period. Not less than *eleven thousand* poor black slaves had, during that short period, been united to our churches. Mr. M. then referred to the Treasurer's balancesheet, which had been read, and remarked, that though it appeared that a few pounds were, on the 31st of May, in the hands of the Treasurer, yet that acceptances had been since given to a very considerable amount, and closed with urging on the meeting some very powerful motives arising from the infinite love of the Redeemer, to increased exertions in the holy cause.

The *Hon. and Rev. G. H. R. CURZON* rose to second the motion, and observed, it was matter of devout gratitude, that we were able to understand and to feel the nature of the blessings of a spiritual kind of which the report had spoken. There had been a period in our moral history when we were ignorant of these things; but knowing now the God of the Hindoo and the Negro, we felt delight and gratitude for what we knew of their happiness. He remarked that we were too apt to look at Missionary Societies, with a reference simply to their names, but ought they not to be regarded as the chariot in which the Messiah rode, to make known his glory? The voice and the affections of men were weak, but the word and the love of Christ were infinitely strong. Let that love take possession of the heart, and persons and money to carry on his cause would both be ready. The influence of that love had already been great; and hence ministers and churches at home had felt themselves one with those abroad, and under that influence the fallacy and stupidity of idolatry had been manifested.

The persecutors of Jamaica had probably forgotten the character of the Deity with whom they had to do. He was the God of Israel, and though they deprived the chapel of its lamps, Jehovah, who commanded the light to shine out of darkness, could and did shine into the hearts of the poor Negroes, to give them the light of the knowledge of the glory of God in the face of Jesus Christ. In the East we had seen the man who loved his wife, and loved her as only the man who loves Christ can love his wife, loving Christ better, and willing to die to be with him. We saw here that faith in Christ caused his people, even in the moment of their separation from each other, to have an increase of joy, and brought heaven with the approach of death.

The *REV. JAMES MURSELL, of Leicester*, moved the second Resolution, with remarking that to refuse to take an interest in the welfare of our fellow men, was alike to oppose ourselves to religion, and to violate all the sympathies of our nature. But as christians, he remarked, we did not, we could not, neglect such a duty. But we must be desirous that these sympathies should proceed from enlightened principles, and be those of mind rather than of instinct. How should the difficulties of this duty be removed? They arose from various sources, such as pre-conceived dispositions, and erroneous opinions. We were disappointed if we had not an abundant premature harvest, and sit down in despair. Others were derived from without. Such as the parallel progress of education and immorality. Education had extended itself, but crime seemed to have anticipated it; we were discouraged, because we forgot that education had thrown off from men the superstition which in some degree restrained them, and had called their minds into action: thus immorality might for a time increase with knowledge. Besides all this we saw the increase of intellectual activity in connexion with infidelity; the general mind was set in motion, and men began to think: indifference had given place to a struggle between truth and error. These facts should strengthen our sympathies, for these things cannot be the ultimate effect of the increase of knowledge; there must be some other causes. Nor could we be at a loss to discover them. We saw the union of real and spurious religion. We saw genius and wealth combined to extend the gospel; and yet ministers retired, and had to ask in grief, "Who hath believed our report?" Why was this? Had God withheld his Spirit? Yes. And why? There were reasons of which we might speak as subterranean; but he would only mention one or two of those which appeared on the surface. One was, that religion was brought into contact

with nominal christianity. We could not bring our ministry to bear upon men, because they had a city of refuge which God had never appointed. The line of distinction between the church and the world was not sufficiently marked out: when it was, we should see the glorious results of the gospel, and the descent of the Holy Spirit. These evils did not merely bear on our own country, but tended to the injury of the world. The novelty of the christian cause, he remarked, had passed away, and she was comparatively wrinkled by age: hence there was danger lest we should relax in our exertions. We were too in danger from our very successes. We congratulated each other, and ascribed that to ourselves which should be ever accumulating at the foot of the throne of God. Enemies, not long since, shook their heads, and told us, that all our efforts were of no use. Fuller and Carey determined to try. Carey went forth, and with simplicity, and without pretensions, preached the gospel of Christ; and now where were the wise? where was the scribe? where was the disputer of this world? and what had they to say when many are coming "from the east and from the west, from the north and from the south, to sit down with Abraham, Isaac, and Jacob in the kingdom of God?" He observed that another danger arose from the fact that the world was in motion. God was coming out of his place, having a contest with the nations of the earth. The angel is beginning to sound "The kingdoms of this world are become the kingdoms of the Lord, and he shall reign for ever and ever." There was much poetry in this scene; much that laid hold of the imagination. We were reminded of Milton's powerful nation, "rousing herself as a strong man after sleep, and shaking her invincible locks—as an eagle mewing her mighty youth, and kindling her undazzled eyes at the full mid-day beam; purging and unscaling her long abused sight at the fountain itself of heavenly radiance, while the whole noise of timorous and flocking birds, with those also that love the twilight, flutter about, amazed at what she means." Hence arose our danger, lest we should give our energies to passing events. It became us to give to liberty our aid, but to the Missionary cause our hearts. It was our's when the prophets were dying, when the friends of genius, and the champions of Missions were retiring from us, and urging us from their thrones, *Onward! Onward!* to go forward. We were ourselves hastening to death: what remained then, but that we should forget our differences, and in the spirit of meekness, decision, and integrity, should repair to the cross, there to vow solemn allegiance to him, who,

"though he was rich, for our sakes became poor, that we through his poverty might be rich!"

The Rev. *Eustace Carey*. No mind under just and moral cultivation could have listened to the Report without deriving matter for joy and gratitude to God, especially in reference to the churches of Jamaica. In some respects the work of God in that region appeared to exceed the work of God in other instances, and perhaps even to exceed the work of God in the scene of Pentecost; for this had exhibited progressive success without diminution and inspired the hope that in process of time, the whole Negro population would experience the blessings of the great salvation. In the East, too, we had much to encourage us, and much that was beyond any thing ever known in the experience of him who now addressed the audience. The one station in Calcutta, had within a few years multiplied into six, and we hope without a danger that we should ever hear that any of those stations have been obliged to be abandoned; and it was of more importance that we should give this character of stability to the work we do, than that we should merely multiply stations. Calcutta was the metropolis of India, and with its environs, contains a population of at least ten hundred thousand souls. Not a spot of greater importance presented itself as a scene of Missionary labour on the habitable globe. All the other stations too had been blessed. Ought we not to keep in view that the gracious Providence was keeping pace with the progress of his gospel, and was sympathetic with the most sanguine hopes of the most anxious friends of India. Observe, that the distinction between native and European society is daily diminishing:—observe, that the chain of caste is thrown off, and as the native mind is divested of its cursed shackles, it is for us to say what shall be its progress in its state of freedom; whether it shall tend to heaven or to hell. A very striking crisis was approaching, the renewal of the charter of the Company. For these 15 years we had witnessed no acts of opposition to the interests of religion in India, and if the interests of religion could be maintained, and the charter be renewed again, we had no objection to the renewal, but our own business was to pour into India, the streams of divine truth. We had lost no dear Missionary Brother by the shaft of death this year. We had witnessed no falling off of religious or missionary character in any of those brethren; and we knew not in this country how much we owed to the influence of collateral circumstances and holy association for the support of our religious character; it was therefore matter of congratulation that our brethren had been

enabled to preserve their reputation as men of God. All these encouragements should be viewed as calling upon us to abound always in the work of the Lord.

The Rev. *James Flood*, of Anatto Bay, was introduced as a Missionary returned from the scene of his labours to recruit his health: he said, "I have had the high and delightful privilege, as a servant of this Society, of bearing to that land of which you have heard this morning the glad tidings of salvation; and we could, if time and health permitted, add much more which would gladden your hearts. Suffering, and obloquy, and scorn, will be heaped upon those who go forth to labour in that field; but if our afflictions have abounded, consolations have abounded also. It hath pleased God, by what many in that land would call the foolishness of preaching, to save hundreds and thousands who have believed. We have been permitted to see, in many parts of Jamaica, assemblies as large as the present; on the one hand the tear of contrition stealing down the cheek, and on the other the subdued smile of christian joy and confidence. We have seen the means of religious instruction enlarging and spreading in Jamaica, but there are yet, so dense is the population, four or six times as many as those now instructed who cannot hear the gospel for themselves. There is but very little done, comparatively, for the wants of that island only, and we rejoice that men who are qualified are also found willing to go out on this service. Trifling obstacles do not deter the Negro from attending the services of the house of God; eight, ten, or twelve miles, or even more than this, or interposing rivers, are not made an excuse for absence. I recollect a circumstance which greatly affected my mind. On the Saturday night it was known that we intended to administer the Lord's supper on the following day; fifty persons were to be baptized in the morning, and a great desire was felt to be present at that season. Many retired from their work at four o'clock on the Saturday, and having taken their frugal meal, left their habitations and travelled during the night to arrive in time; but a circumstance common to that climate occurred; a violent storm of rain came on, they were prevented returning to the estates to which they belonged, and sanguinary punishment followed. Just before we left, a most animating circumstance occurred. The Association was held, but it was held in the week the slaves could not attend. We anticipated that many would wish to be present on the following Sabbath to partake in some degree of the delight of such a season: three or four of us therefore went to Montego Bay, and a very numerous assembly met. One baptized thirty persons,

and when the sermon was preached many could not obtain admittance within the door; every avenue was crowded, and many exclaimed 'Massa, what shall we do? we have left our homes, and come so great a distance, and now we cannot hear the word of God!!' One of the brethren went and stood under a shed, to shield his head from the rays of the sun, and preached to them out of doors. At the close nothing was heard but 'Tankee, Massa, tankee, Massa,' and they said, 'if we can raise a little money, let us send it to this good Missionary Society.' They collected 50*l.* or 60*l.* Two labourers have been raised up in the field of labour; one of them, whom I have had the opportunity of knowing, as he was a member of my church, stood forth at his ordination in the presence of many who attended only to sneer, and ridicule, and report, and boldly witnessed a good confession. I would gladly stand before you to day as the ambassador of these poor negroes, and entreat you to abound in your labours."

Rev. Dr. *Steinkopff* said, that he had listened to the Report with peculiar gratitude to God. Mention was made of a native, and he (Dr. S.) was deeply struck with his expressions before his dissolution, and especially his hope expressed to his wife of being united with her in holy affection for ever. What a contrast! A short time ago his wife would, perhaps, have been prevailed upon even to have burned with the dead body of her husband. The speaker then alluded to the fact, that the Missionaries at Calcutta had devoted 1000*l.*, the proceeds of their own honourable and industrious exertions to the cause of the Mission. The Missionaries in the West Indies had begun in an upper chamber, and now their societies were so numerous. What an encouragement to begin in humility! Let us not despise the day of small things. We had met with difficulties, and, he had almost said, a work carried on without difficulties, could not be the work of God. Difficulties are beneficial, they convince us, that it is not by might or by power, but by the Spirit of the Lord of Hosts.

The Rev. Howard Malcom, M. A., of Boston, in the United States, recording Secretary of the American Baptist General Convention, was introduced by the Secretary, who read a letter from the Rev. Dr. Bolles, of Salem, recommending Mr. Malcom as the representative of their society, and a witness of their fellowship with English Baptists in their exertions to fill the world with the glory of God.

Mr. Malcom stated, that he felt himself greatly embarrassed, partly as the effect of

disease, and partly from the very great regard he felt for England; a regard which he was happy to know was felt by England towards his own country. There was something, he remarked, very interesting in these festive scenes of Christian communion. Good men of different, and even of discordant sentiments, could unite in the promotion of the cause of God; but here *brethren* of the same views, feelings, and pursuits were associated. They felt they were one, and cordially united in the pursuit of the same great object. In standing before an English Missionary Society, though the audience was not so large as those he was accustomed to address, yet they were more wealthy, and, therefore, he expected results worthy of such a body. The Convention of Baptist Missions in America, was composed of delegates from congregations who contributed annually at least 100 dollars, and met once in three years at Philadelphia, Boston, or New York. They maintained stations in North America, India, and Africa, all of which, with the exception of the last, were in a flourishing condition. The number of Missionaries in Burmah, during the past year, had been doubled; there being now employed there six Missionaries and their wives. In Rangoon, a station formerly occupied by the Society he then addressed, there had sprung up a church since the station had been given up, and a minister patronized by them was now stationed there. In one place in North America, thirty of the Aborigines were baptized, and added to the church last year, and civilization was found to keep pace with the extension of christianity. In America, Sunday School children formed themselves into Missionary Societies, and subscribed to teach children in India, who were called by the name of their minister or his wife. In America the principal difficulty which Missionary Societies met with, was to find men to go forth to scenes of labour. When they succeeded in doing this, the churches were always ready to support them. He had been requested to give some account of the revivals of religion in his native land. The means employed to effect them were diversified. In many cases, there had been felt a very deep consciousness of barrenness on the part of ministers and churches; hence arose their days of fasting and prayer, many of which were secret even from their own families. In other instances members of churches have pledged themselves to devote a short time daily to special secret prayer and self-examination. In their sermons *application* was, he thought, a more prominent feature than with English preachers. Other means were employed. Ministers who pos-

sessed talents to excite attention and arouse enquiry, were constantly engaged in travelling to effect this object. In other instances meetings would be held twice or thrice a day, for three or four days in succession; when many animating addresses would be delivered by the number of ministers who would be assembled. After preaching, all of the congregation who wished to converse with the minister would be invited to continue, and meetings during the week would be held in the vestries, or lecture-rooms, for the same purpose. Thus the minister had opportunities to converse with them, and to introduce them to the acquaintance of his congregation. Every member of a church is expected to act as a Missionary, and to bring his children, his servants, and his neighbours, as far as possible, to these inquiry meetings. In those churches where members had been most ready to assist their ministers, most good had been done. They had, in consequence of the scarcity of ministers and Missionaries, been led to pray much for the members of their universities and colleges; and recently in the college of New Haven, out of 400 students, 200 had been brought to enjoy the freedom which Christ gives to his people; most of whom would probably become ministers. It was of importance, the speaker remarked, that his hearers should leave that meeting with pure motives. They had listened to delightful tidings, and would they not do something worthy of themselves? Nothing like a *sacrifice* could be made in heaven, and, therefore, like David, who refused to serve God with that which cost him nothing, they should make them now. African slaves made sacrifices when they acted in the manner that had been stated by their brother from Jamaica. They might with their subscription have purchased each other's freedom, but they rather chose to disseminate the knowledge of spiritual liberty. Men are ready to go forth to serve you, and shall they not be sent? The society did well two years ago, and that zeal should not be allowed to cool. He closed by congratulating the society on its usefulness and prospects, and by reminding the meeting that their works must testify the existence of Christian excellencies, and that each of them would be accepted of God, not for, but according to his deeds before men.

Rev. J. Ivey, introducing a resolution expressive of cordial good will to the Baptist churches in America, and to the Board of Missions, of which Mr. Malcom was the representative, remarked that this resolution was one of his own suggestion. We had complained of the want of additions to our churches—now he wished to give the right-

hand of fellowship to the two millions of Baptists in America, and receive them into friendly connexion with our churches.

Rev. Jos. Tyso, in moving an adjournment, said, it will gladden your hearts that we are to have another such meeting next year.

At the close of the meeting, of which the account now given is necessarily imperfect from the unusual shortness of the interval allowed for its preparation for the press, the 117th Psalm was sung by the congregation.

Several friends, acting under the impression that the announcement of names and donations at a public meeting might not unreasonably be objected to by some as scarcely consistent with the spirit of the Gospel, made liberal additions to the usual collection, so that the amount received at the several services amounted to nearly £650.

Contributions received on account of the Baptist Missionary Society, from May 20 to June 20, 1831, not including individual Subscriptions.

	£.	s.	d.		£	s.	d.
Weymouth, by Mr. Beddome	-	-	12 15 0	Woolwich Auxiliary Society	-	-	28 18 8
Loughton, Collection	-	-	7 0 0	Miss Emma Roberts' Box	-	-	1 10 0
Hammersmith, by Mr. Mundy	-	-	10 18 2	Hackney Society, by Mr. Robson	-	-	20 5 0
North of England Auxiliary, by Rev.				Aston Clinton, by Mr. Amsden	-	-	5 1 2
R. Pengilly	-	-	14 14 9	Bedfordshire Auxiliary, by J. Foster,			
Ditto, ditto	-	-	7 0 0	Esq.	-	-	100 15 9
Western District, by W. D. Horsey	-	-	93 4 5	Prescot-street Auxiliary, by G.			
Winchcomb, by Mr. Mills	-	-	6 0 0	Morris, Esq.	-	-	53 10 0
Holyhead, &c., by Rev. W. Morgan	-	-	3 6 10	Exeter, by Mr. Brewer	-	-	18 10 0
Kent Auxiliary, on Account	-	-	100 0 0	Eagle-street Auxiliary, by Mr. Neale,			
Waterford, by Rev. C. Hardcastle	-	-	4 0 0	(one third)	-	-	14 0 0
Camberwell Auxiliary, by Miss Gut-				Friends, by Mrs. Elvey	-	-	11 0 0
teridge	-	-	86 12 6	Keppel-street Auxiliary, by Mr. Mar-			
Collected by Miss Peake	-	-	1 10 6	shall	-	-	20 4 11
Luton, by Mr. Harrison	-	-	84 2 5	Leiston, collected by Mrs. Pells and			
Watford, by Mr. Salter	-	-	14 1 6	Mrs. West	-	-	5 0 0
Hemel Hempstead, Penny Society	-	-	10 0 0	Andover, collected by Mrs. Davies	-	-	8 7 8
Baptist Free School, by Mr. Ken-				Shelford, collected by Miss Nutter	-	-	5 0 0
drick	-	-	7 16 10	Clapham, a Missionary Box	-	-	0 14 6
Box Moor, by Colonel Moxon	-	-	7 6 3	Leicestershire Auxiliary, by Mr. Mur-			
Ridgmount, by Rev. R. Edminson	-	-	4 2 0	rell	-	-	63 4 11
Exeter, by Mr. Moxey	-	-	7 0 6	Harpden Collection	-	-	3 7 0
Kington Missionary Association, by				Market-street ditto	-	-	3 6 0
Mr. Birch	-	-	6 13 4	Colnbrook Collection, by Mr. Ellis	-	-	9 13 6
Wallingford, by Mr. Field	-	-	27 8 2	Sheffield Auxiliary, by Mr. Atkinson-			
Sway, Collection by Mr. Mursell	-	-	6 5 0	Missionary Box, Miss Benham's	-	-	2 13 0
Collected by Mrs. Langford	-	-	6 5 0	Goswell-street Auxiliary, by Mr.			
Essex, Auxiliary, by Mr. Pilkington				Box	-	-	15 0 10
Rayleigh	-	-	5 0 0	Misses Powell's Missionary Box	-	-	3 0 0
Plaistow, Widows' Box	-	-	0 10 0	Bow, Friends, by Rev. Dr. Newman	-	-	12 6 0
Keynsham, by Rev. T. Ayres	-	-	8 10 0	Missenden Association	-	-	20 7 8
Juvenile Society in C—	-	-	2 0 0	Maze Pond, Ladies, by Mrs. Kitson,			
Bessel's Green, by Mr. Meredith	-	-	1 14 10	E. E.	-	-	15 15 0
Bucks Auxiliary, by Mr. Tyler, bal-				Ditto, Auxiliary, by Mr. Beddome	-	-	35 0 0
ance	-	-	14 3 7	Reading, Balance	-	-	16 6 0
Chesham, by Mr. Tomlin	-	-	11 19 4	Sussex, by Mr. Soule, Lewes	-	-	36 0 0
New Mill, by Mr. Clarabut	-	-	13 3 4	Walworth Female Auxiliary, by Mrs.			
Carter Lane Female Auxiliary, by				Steward	-	-	10 0 0
Mrs. Rippon	-	-	14 0 0	Hebden Bridge, Female Society, by			
A Friend, by ditto.	-	-	5 0 0	Mrs. Foster	-	-	3 0 0
Campbelltown, N. B. deceased friend,				Bromsgrove, by the Rev. J. Scropton	-	-	12 18 0
by Mr. H. McDonald	-	-	10 0 0	Tredegar Iron Works, by Mr. Davis	-	-	15 12 6
East Norfolk, by Mr. Puntis	-	-	75 19 9	Oundle, collection by Rev. E. Carey	-	-	6 0 0
Monmouthshire, by Mr. D. Phillips	-	-	63 1 10	Oswestry Auxiliary, by Mr. Jones	-	-	5 0 0
Haverhill, by Mr. Wright, for Spa				Liverpool Auxiliary, by Mr. Rushton	-	-	70 0 0
Town School	-	-	8 3 6	Netherlands Auxiliary Society	-	-	170 0 0
South Devon, by Rev. J. Nicholson	-	-	21 0 3	Wincobank Missionary Association	-	-	8 0 0
Northamptonshire, by J. C. Gotch, Esq.	-	-	11 2 5	Stepney, by Mr. Anderson	-	-	2 17 6
Salehouse, by Mr. Boast	-	-	1 6 8	Hackney, Young Gentlemen at Ma-			
St. Alban's, by Mr. W. Upton	-	-	28 18 3	dras House	-	-	0 17 6
Norwich, St. Mary's, by Mr. Cozens	-	-	15 6 2				